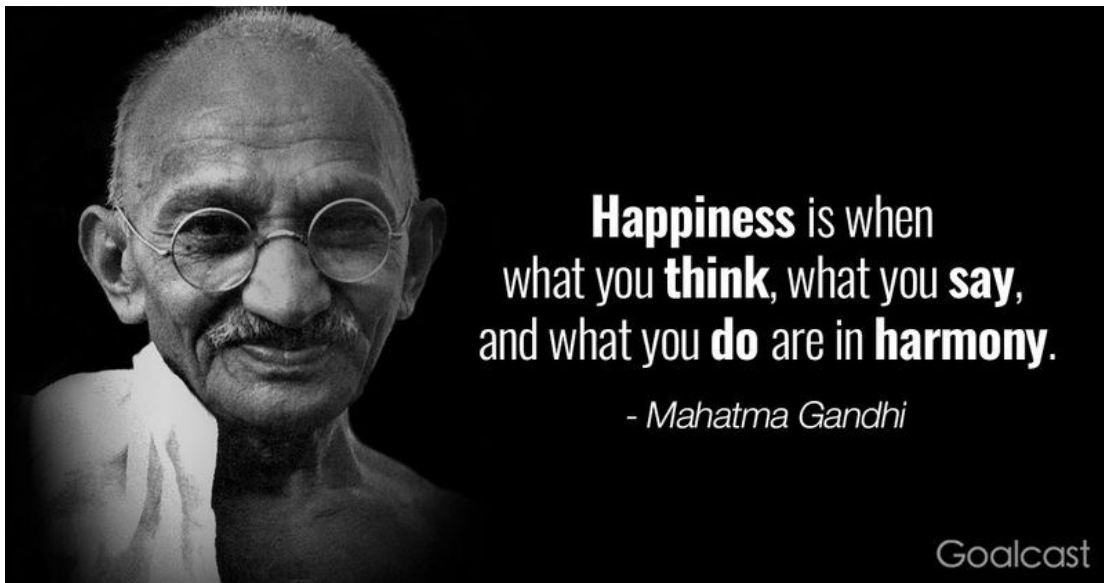


108  
Greatest Of All Times



Globally selected  
Personalities



2 Oct 1869 <::><::><::> 30 Jan 1948

ISBN:978-81-968802-8-6

Compiled by:

Prof Dr S Ramalingam



Na Subbureddiar 100 Educational Trust

[An ISO 9001 - 2015 Certified]

AD-13, 5th Street, Anna Nagar West, Chennai - 600 040

[www.nasubbureddiar100.in](http://www.nasubbureddiar100.in)

2 Oct 1869



30 Jan 1948

*The Man of the Millenium*

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<a href="https://www.mkgandhi.org/">https://www.mkgandhi.org/</a>	
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1916

2016

**ந கப்ய ரெட்டியார் 100**

[A MULTI-FACETED TAMIL SAVANT]

*Centenary Celebrations*

**150 OF MAN OF MILLENNIUM**

*In the reverent Memory of*



**A Special QUIZ Program for Teachers of**

**(01) DR MGR EDUCATIONAL AND RESEARCH INSTITUTE**

**Phase - II**

**(02) SMSV Hr Sec School, Karaikudi**

**FIRST Prize: Rs.2500.00 + GOLD Medal + Certificate**

**SECOND Prize: Rs.1500.00 + SILVER Medal + Certificate**

**THIRD Prize: Rs.1000.00 + BRONZE Medal + Certificate**

**Conducted on the eve of @150**

**Theme of the QUIZ =**



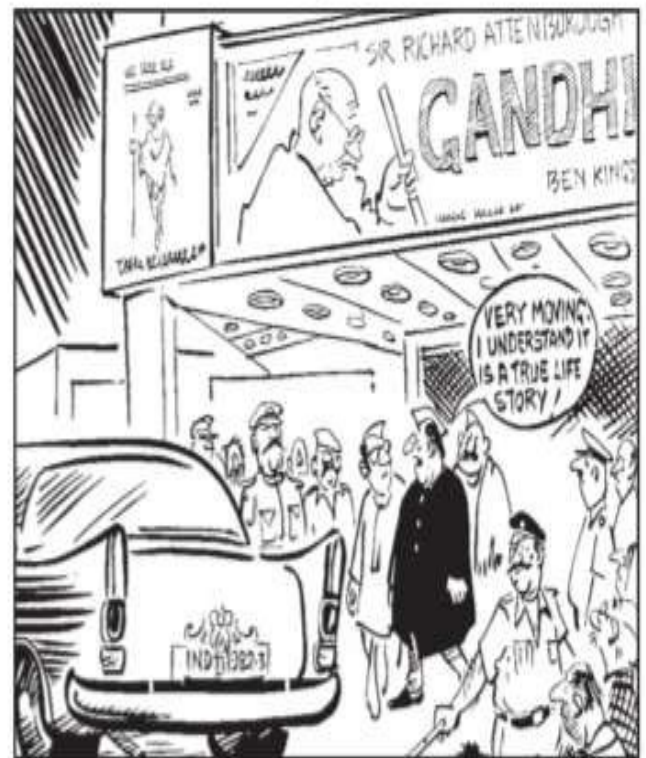
[www.nasubbureddiar100.in](http://www.nasubbureddiar100.in)

# INSTRUCTIONS

## QUIZ PROGRAM

- 1] **Theme of the QUIZ = Mahatma 150.**
- 2] **Participants:** ALL teachers as on 02 Oct 2018 in Dr MGR Educational and Research Institute, Phase - II & in SMSV Hr Sec School, Karaikudi
- 3] **Total Time:** 60 minutes
- 4] **100 Multiple choice questions - with 4 choices in each**
- 5] **Marks:** 100
- 6] **PRIZES:**
  - [a] First >> Certificate, Gold Medal & Cash Prize Rs.2500.00
  - [b] Second >> Certificate, Silver Medal & Cash Prize Rs.1500.00
  - [c] Third >> Certificate, Bronze Medal & Cash Prize Rs.1000.00
- 7] **Date :** To be decided by the University/School.
- 8] **Result:** To be announced after 20 days of the QUIZ.
- 9] **Prize distribution:** Date would be announced later

**Best of Luck !**



Gandhi who? One of Laxman's most popular cartoons lampooned the Congress' long journey away from the ideals of the Mahatma



# Philately Album

**150** of MAHATMA

The **man**  
captured most on  
Stamps,  
First Day Covers,  
Postal Stationery,  
Posters,  
Cartoons,  
Photos,  
Paintings,  
Currencies,  
Statues .

"FIRST THEY IGNORE YOU,  
THEN THEY LAUGH AT YOU,  
THEN THEY FIGHT YOU,  
THEN YOU WIN."

MAHATMA GANDHI



1916

2016

**ந கப்ய ரெட்டியார் 100**

[A MULTI-FACETED TAMIL SAVANT]



Man of the Millennium





காலம் வென்ற மூத்த தமிழ் அறிஞர் முனைவர் ந. சுப்பு ரெட்டியார் நூற்றாண்டு விழா  
[AUG 2015 – AUG 2016]

## MAN OF THE MILLENNIUM IN PHILATELY

### Mahatma's Postage Stamps

World countries, more than 100 nations, A to Z (Antiqua to Zambia) released postage stamps depicting Gandhiji's photos. This is a great gesture not given to any other world leaders other than our own Gandhi.

Apart from India, more than 300 postages about Gandhiji have been released by many other nations in this world.

The first nation other than India to have released Gandhiji postage stamp was United States on January 26<sup>th</sup>, 1961. The Second Country was Congo in the year of 1967.

During Gandhiji's Centenary Birth Anniversary Celebrations in 1969, more than 40 Countries released Gandhiji Postage Stamps on the same day.

The first country which had released post card for Gandhiji was Poland. The first country other than India which had released remembrance envelope about Gandhiji was Romania.

The first country which had released post mark to admire Gandhiji was Myanmar (formerly Burma). Czechoslovakia and Luxemburg were the other countries which had released post marks.

During Gandhiji Centenary Birth Anniversary Celebrations, Bhutan had released 2 Postages and Somalia had released 3 Postages of Gandhiji. These were printed at Nashik, Maharashtra, India.

The United Nations had announced October 2<sup>nd</sup> as the day of Non-Violence. Moreover on October 2<sup>nd</sup> 2009, the United Nations had released a Postage in the honor of Gandhiji.

In India, the first postage stamp on Gandhiji was planned to be released on 2<sup>nd</sup> October, 1948. For this, 4 types of stamps were drafted. Prime Minister Jawaharlal Nehru took keen interest on this. Unfortunately, Gandhiji was assassinated in January 1948 and the first postage stamp on Gandhiji was released on Independence Day in 1948 (ie on 15<sup>th</sup> August, 1948)

The leader who worked hard for the development of India and a great Swadesi, whose first postage stamp was printed at Switzerland. From 1925 to till the date, the one and only Indian postage stamp printed outside India is this only. In this year of 1948, the currency and postage stamp printing facility came in to existence in Nasik.

Governor General C.Rajagopalachary wished to use Gandhian postage stamps in his official correspondence. After this, the stamps used in the official capacity were imprinted 'Service' and used by the officials all over India. Out of this 'Service' stamps, the stamps in the denomination of Rs.10 was printed in very small number (only 100) and are treated as very rare postage stamps. These are all treated in India as rare postage stamps.

In India, more than 50 stamps and 200 postal envelopes having special emblems were released in the honor of Mahatma Gandhiji.

## Early History

Hundred of stamps from more than one hundred Countries, have been issued on Mahatma Gandhi till date. But the four stamps issued on Gandhiji on 15<sup>th</sup> August 1948, have an aura of its own. These four stamps were issued to commemorate the first anniversary of India's Independence in four denominations viz. 1½ Anna, 3½ Annas, 12 Annas and Rupees 10/- vide postal notice no. 32 dated 7<sup>th</sup> August 1948. Actually, these stamps were mourning stamps to mourn the death of Gandhiji which happened on 30<sup>th</sup> January 1948.

Initially these stamps were meant for sale up to 3 months only from the date of issue. But sale of these stamps was extended till 31<sup>st</sup> December 1948 vide Postal Notice No. 50 dated 11<sup>th</sup> November 1948. These Gandhi Stamps were withdrawn from sale on 1<sup>st</sup> January 1949. It means that the remaining stock of these Gandhi Stamps was never sold after 31<sup>st</sup> December 1948. But the use of these Gandhi Stamps continued, in the hands of Philatelists and continued till date.

The Decimal System of coinage in India was introduced on and from 1<sup>st</sup> April 1957. Consequently, the P & T Department fixed the postal rates in Naye Paise and introduced its conversion rate in between Anna value and Naye Paise. But the accounting problem of conversion was so great that the odd anna value (means that a value, not divisible by 4) stamps and postal stationery were demonetised on and from 1<sup>st</sup> October 1959 vide Postal Notice No. 23 of DGPT dated 28<sup>th</sup> August 1959.

Thus the 1½ Anna and 3½ Annas Gandhi Stamps were also demonetised on 1<sup>st</sup> October 1959, but 12 Annas and Rs. 10/- Gandhi stamps are still valid as postage stamps, and can be used for payment of postage.

The odd anna value stamps were valid for exchange at Post Offices for decimal denomination stamps; till 30<sup>th</sup> November 1959.

From 8<sup>th</sup> December, 1959, these odd anna value postage stamps were treated as Service Stamps, without any overprint on them. But odd anna value Gandhi stamps of 1948 are not found used as SERVICE Stamps till date!

## ISSUED IN 1948 ON THE FIRST ANNIVERSARY OF INDEPENDENCE



## ORNAMENTAL USE OF 1948 MAHATMA GANDHI STAMPS



[01] An example of 1½ Annas Gandhi Stamp as ornamental use is found on a first day cover of Gandhi Stamps issued by USA on 26<sup>th</sup> January 1961.





[02] This is the earliest known example of Ornamental use of 1½ Annas Gandhi Stamp in India.



[03] 1½ Anna, 3½ Annas and 12 Annas Gandhi Stamps with 20 P. Azad Hind Govt. Stamp on First Day Cover with First Day Cancellation of Calcutta G.P.O., dated 21 Oct 1968 with a combination of 20 P. Gandhi Centenary Stamp and Cancellation dated 2 Oct. 1969.



**[04] Rs. 10 Gandhi Stamp of 1948 tied with Rs. 5 Gandhi Centenary Stamp  
on Speed Post Cover,  
mailed on 15 Aug 1998 to mark 50 Years of India's Independence.**





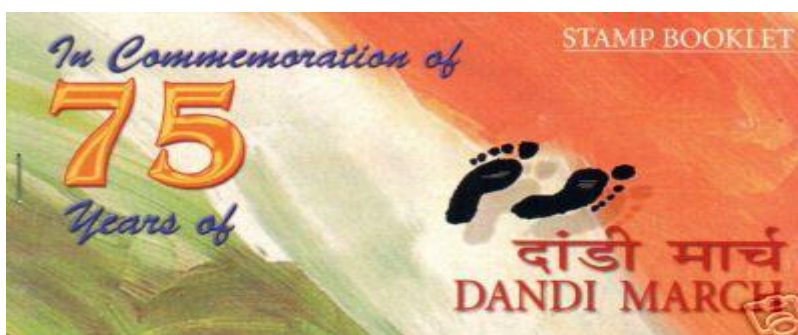
**[05] Rs. 10 Gandhi Stamp of 1948 tied with Gandhi Stamps in denomination of Rs 8 on Speed Post Cover, mailed on 15 Aug 2013 to mark India's Independence.**

**It appears to be a record for India that this Rs. 10 Gandhi Stamp is used as a valid postage stamp after 65 years of issue.**

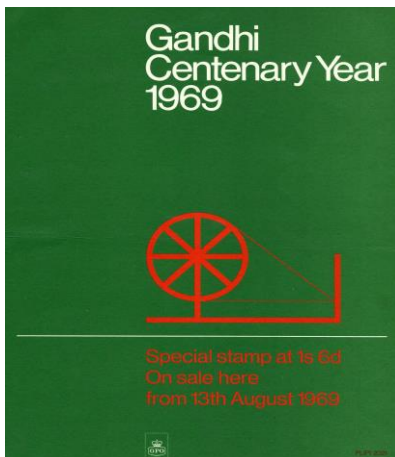
**NOTE:**

(01) Even Rs. 10/- Gandhi stamp is used as an ornament – an expensive ornament. Gandhi Rs. 10/- of 1948 is used even after 50 years as Rs. 10/- only, when the market value of the same is in five figures. To use 12 Annas stamp is very difficult, because the officers of the India Post do not know that 12 Annas stamp is still valid for postal use.

(02) It may be that the ornamental use of 1½ Anna Gandhi Stamp will continue for many coming years, but the use of Rs. 10 Gandhi Stamp will be more scarce because of its rising price.



**ISSUED IN 1969 TO MARK THE BIRTH CENTENARY**



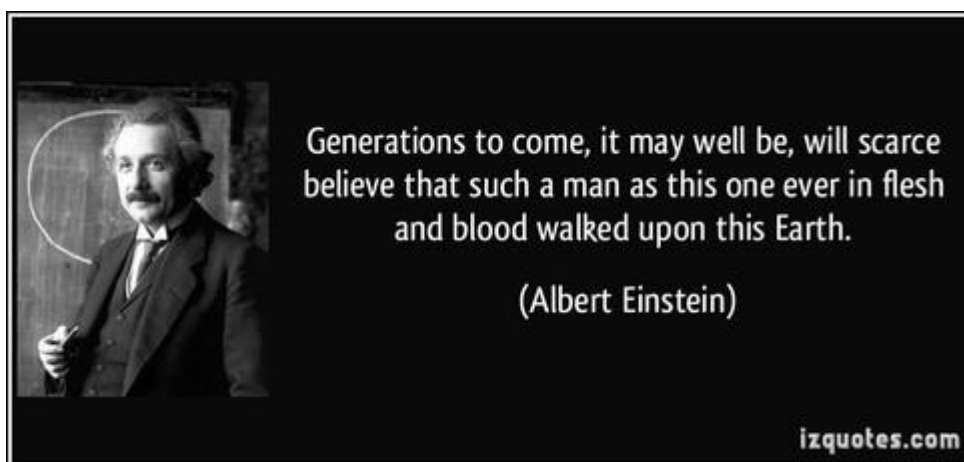
**ISSUED ON 23 DECEMBER 1970**  
**GANDHI COMMEMORATIVE THROUGH MAGNIFIER**  
**( INDIAN NATIONAL PHILATELIC EXHIBITION, NEW DELHI)**





## Mahatma in Indian Philately

Description	Year	Date & Month
Memorial Issue - Mourning issue	1948	15th August
Memorial Issue - Mourning issue	1948	15th August
Memorial Issue - Mourning issue	1948	15th August
Memorial Issue - Mourning issue	1948	15th August
Birth Anniversary	1969	2nd October
Birth Anniversary	1969	2nd October
Birth Anniversary	1969	2nd October
Birth Anniversary	1969	2nd October
Indepex 1970	1970	26th February
Independence Day	1973	15th August
International Year of Girl Child	1979	05th March
50th Anniversary of Dandi March	1980	2nd October
AICC Quit India Resolution August 1942	1983	03rd August
50 years of Quit India Resolution	1992	09th August
125th Birth Anniversary	1994	2nd October
India - South Africa Co-operaiton	1995	2nd October
50th death anniverssary	1998	30th January
The new Millennium	2000	27th January
Man of Millennium	2001	2nd October
75 years of the Dandi March (Salt Satyagraha)	2005	05th April
Satyagraha Centenary	2007	2nd October
60 Years of Universal declaration of Human Rights	2008	10th September
Special Khadi stamp	2011	12th February
Philately Day	2013	12th October
100 Years of Mahatma Gandhi return to home	2015	08th January

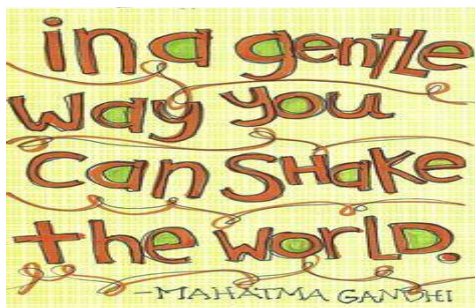


## Mahatma in Post Office

Name of the Post Office	PIN Code	State
BAPU NAGAR	262411	UTTAR PRADESH
BAPU NAGAR	302015	RAJASTHAN
BAPU NAGAR	380024	GUJARAT
BAPU NAGAR BHILWARA	311001	RAJASTHAN
BAPU NAGAR I E	380024	GUJARAT
BAPU NAGAR RATANGARH	331022	RAJASTHAN
BAPUJI NAGAR	506003	ANDHRA PRADESH
BAPUJI NAGAR	560026	KARNATAKA
BAPUJI NAGAR	751009	ORISSA
BAPUJI VIDYANAGAR	577005	KARNATAKA
GANDHI BAUG	364290	GUJARAT
GANDHI BAZAR	143006	PUNJAB
GANDHI BAZAR	515001	ANDHRA PRADESH
GANDHI BAZAR	533201	ANDHRA PRADESH
GANDHI BAZAR	573201	KARNATAKA
GANDHI BAZAR	847211	BIHAR
GANDHI BHAVAN (Mumbai)	400021	MAHARASHTRA
GANDHI BHAWAN	753001	ORISSA
GANDHI CAMP ROHTAK	204216	UTTAR PRADESH
GANDHI CHOWK	250611	UTTAR PRADESH
GANDHI CHOWK	364240	GUJARAT
GANDHI CHOWK	387620	GUJARAT
GANDHI CHOWK	504001	ANDHRA PRADESH
GANDHI CHOWK	505301	ANDHRA PRADESH
GANDHI CHOWK	509103	ANDHRA PRADESH
GANDHI CHOWK	522403	ANDHRA PRADESH
GANDHI CHOWK	766001	ORISSA
GANDHI CHOWK	841301	BIHAR
GANDHI CHOWK (KMM)	507003	ANDHRA PRADESH
SALUMBAR GANDHI CHOWK	313027	RAJASTHAN
GANDHI COLONY	251001	UTTAR PRADESH
GANDHI GANJ	388540	GUJARAT
GANDHI GANJ	585403	KARNATAKA
GANDHI GRAM	208007	UTTAR PRADESH
GANDHI GRAM	444113	MAHARASHTRA
GANDHI GRAM	624302	TAMIL NADU
GANDHI GRAM (JUHU)	400049	MAHARASHTRA
GANDHI GRAM (VISAKHA)	530005	ANDHRA PRADESH
GANDHI GRAM ROAD ( JUHU )	400054	MAHARASHTRA
GANDHI GUNJ	503001	ANDHRA PRADESH
GANDHI GWAD	591141	KARNATAKA
GANDHI HOSPITAL	500003	ANDHRA PRADESH
GANDHI KESHTRAM	521123	ANDHRA PRADESH
GANDHI MAIDAN	342003	RAJASTHAN
GANDHI MAIDAN	576201	KARNATAKA
GANDHI MARKET	207001	UTTAR PRADESH
GANDHI MARKET	531001	ANDHRA PRADESH
GANDHI MARKET	642001	TAMIL NADU
GANDHI NAGAR	110031	DELHI
GANDHI NAGAR	244001	UTTAR PRADESH

GANDHI NAGAR	272001	UTTAR PRADESH
GANDHI NAGAR	282003	UTTAR PRADESH
GANDHI NAGAR	324004	RAJASTHAN
GANDHI NAGAR	400018	MAHARASHTRA
GANDHI NAGAR	400051	MAHARASHTRA
GANDHI NAGAR	400086	MAHARASHTRA
GANDHI NAGAR	400093	MAHARASHTRA
GANDHI NAGAR	508248	ANDHRA PRADESH
GANDHI NAGAR	522201	ANDHRA PRADESH
GANDHI NAGAR	560009	KARNATAKA
GANDHI NAGAR	575003	KARNATAKA
GANDHI NAGAR	600020	TAMIL NADU
GANDHI NAGAR	622001	TAMIL NADU
GANDHI NAGAR	625020	TAMIL NADU
GANDHI NAGAR	636102	TAMIL NADU
GANDHI NAGAR	642126	TAMIL NADU
GANDHI NAGAR	760001	ORISSA
GANDHI NAGAR	765001	ORISSA
GANDHI NAGAR	767001	ORISSA
GANDHI NAGAR (AKOLA)	444004	MAHARASHTRA
GANDHI NAGAR (HYD)	500380	ANDHRA PRADESH
GANDHI NAGAR (KANDIVLI)	400067	MAHARASHTRA
GANDHI NAGAR (KDA)	533004	ANDHRA PRADESH
GANDHI NAGAR (KOLHAPUR)	416119	MAHARASHTRA
GANDHI NAGAR (NANDED)	431706	MAHARASHTRA
GANDHI NAGAR (POWAI)	400076	MAHARASHTRA
GANDHI NAGAR BAZAR	110031	DELHI
GANDHI NAGAR C R P F CAMP	382042	GUJARAT
GANDHI NAGAR CENTRE	520003	ANDHRA PRADESH
GANDHI NAGAR CUMBUM	626516	TAMIL NADU
GANDHI NAGAR DINA NAGAR	143531	PUNJAB
GANDHI NAGAR EAST	632006	TAMIL NADU
GANDHI NAGAR G M S	382043	GUJARAT
GANDHI NAGAR GUDIYATHAM	632604	TAMIL NADU
GANDHI NAGAR H O	382010	GUJARAT
GANDHI NAGAR H O	180004	JAMMU & KASHMIR
GANDHI NAGAR JT	181152	JAMMU & KASHMIR

The railway station at Pietermaritzburg, South Africa is named in his honor (Mahatma Gandhi Station) because it was here that in 1891 he was unceremoniously thrown out of a first class train compartment just for being a colored person. This was his first experience of racism and became a turning point in his life.



**Mahatma in the World of Philately**

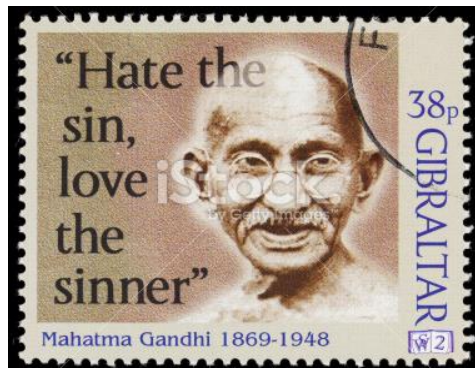
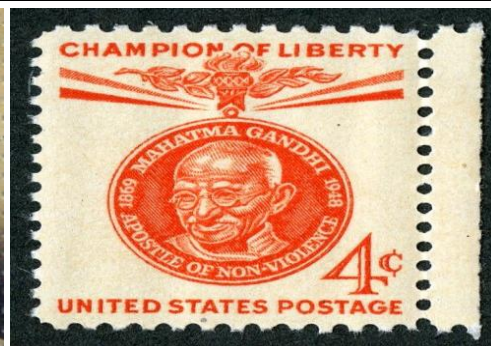
Name of the Country	Date or Year & Description
Afghanistan	1999
Antigua & Barbuda	18/11/1984 & 15/11/1998, 2011
Bangladesh	10/02/2011
Belgium	06/12/1999
Benin	2005 (Miniature Sheet) & 2006 (2 Miniature Sheets)
Bhutan	02/10/1969 (2 Stamps) 17/04/1972 (Single Plastic Molded Stamp) 15/08/1997 (3 Stamps and 2 Souvenir Sheets)
Brazil	02/10/1969 (Single) & 22/06/1972 (A card with Sp. Postmark)
Burkina Faso	04/10/1968 (Single and a Souvenir Sheet) & 22/11/1988 (Single)
Burma	02/10/1969 (A cover and a Postmark)
Burundi	2009 (Miniature Sheet)
Cameroun	05/12/1968 (2 Stamps, Souvenir Sheet), Also with over print
Central African Republic	21/02/1997 (Single)
Chad	20/05/1969 (Single and a Souvenir Sheet) 1997 (2 Stamps and a Souvenir Sheet) 1999 (Single and a Miniature Sheet) 2008 (4 Miniature Sheets) 2008 (Sheetlet) 2009 (4 Imperf Sheetlets) With Tajmahal 2012 (Sheetlet)
Chile	01/04/1970 (2 Stamps and One with Surcharge, 1974)
Comoros	18/11/1991 (Single)
Congo	21/04/1967 (Single) 04/02/1992 (Single) 2006 (2 Souvenir Sheets) 2007 (Sheetlet of 4) 2009 (Miniature Sheet)
Costa Rica	11/12/1998 (Single)
Croatia	02/10/2009 (Postmark)
Cuba	15/08/1997 (Single)
Cyprus	26/01/1970 (2 Stamps)
Czechoslovakia	04/10/1969 (Postmark)
Djibouti	2007 (2 Souvenir Sheets) 2009 (Miniature Sheet)
Dominica	02/10/1969 (3 Stamps) 1988 (Souvenir Sheet) 01/09/1998 (2 Stamps and 2 Souvenir Sheets) 2000 (Single)
Egypt	10/09/1969 (Single)
Fiji	24/05/2004 (Miniature Sheet)
Gabon	04/11/1968 (Single) 1998 (Single) 2010 (Souvenir Sheet)
Gambia	29/10/1998 (Four stamps and a Souvenir Sheet)
Germany	02/10/1969 (Single)
Ghana	Dec. 1998 (Four stamps and a Souvenir Sheet)
Gibraltar	06/10/1998 (Single with two diff. margin inscriptions)
Great Britain	13/08/1969 (Single and a Maxim Card)
Greece	07/10/1970 (Single)
Grenada	08/10/1969 (4 Stamps) 15/09/1986 (Single) 1990 (Single) 15/09/1998 (2 Stamps and 2 Souvenir Sheets)
Grenada Grenadines	22/11/1985 (Single) 15/09/1998 (2 Stamps and 2 Souvenir Sheets)



Guinea Bissau	2006 (4 Imperf Sheetlet) 2007 (2 Sheetlets) 2008 (2 Sheetlets) 2010 (3 Sheetlets) 2011 (2 Souvenir Sheets) 2011 (Sheetlet of 4)
Guinea Republic	2006 (Sheetlets) 2009 (2 Souvenir Sheet) 2009 (2 Sheetlet) 2009 (1 Miniature Sheet) 2010 (1 Sheetlet) 2010 (1 Souvenir Sheet)
Guyana	01/10/1969 (2 Stamps) 1993 (Single) 30/10/1995 (Single) 29/10/1998 (4 Stamps and 2 Souvenir Sheets)
Hungary	01/10/1969 (Single)
Iran	29/12/1969 (Single)
Ireland	02/10/1969 (2 Stamps)
Kazakstan	02/10/1995 (2 Stamps)
Khor Fakkan	1968 (Single)
Kyrgyzstan	04/12/1998 (Single)
Liberia	26/10/1998 (2 Stamps)
Luxembourg	06/10/1969 (Postmark)
Macedonia	04/02/1998 (Single with two diff. margin inscriptions)
Madagascar	1998 (2 Stamps) 1998 (Single)
Malawi	2008 (2 Sheetlets)
Maldives	15/02/1990 (Single)
Mali	24/11/1969 (Single) 29/05/1978 (Single) 1999 (Single)
Malta	24/03/1969 (Single)
Marshall Islands	15/04/1997 (Single and a Souvenir Sheet)
Mauritania	04/11/1968 (Single)
Mauritius	02/10/1969 (6 Stamps and a Souvenir Sheet) 15/10/1989 (Single) With Nehru 2001
Mexico	27/09/1969 (Single)
Micronesia	18/01/2000 (Single) 2000 (Single) 2000 (Setenant Pair)
Montserrat	18/05/1998 (Single)
Mordovia Republic	2001 (Sheetlet of 9)
Morocco	16/10/1969 (Single)
Mozambique	02/10/1997 (Single) 28.09.2002 (Single and MS with Mother Teresa, Dalai Lama etc.) 2009 (Miniature Sheet) 2009 (Sheetlet) 2010 (Souvenir Sheet) 2011 (Souvenir Sheet) With Rajiv Gandhi 2011 (Sheetlet) With Rajiv Gandhi 2011 (2 Sheetlets) 2011 (Souvenir Sheet)
Netherlands	02/10/2009 (Single)
Nevis	15/10/1998 (2 Stamps and 2 Sheetlets) 08/03/1999 (Single and a Souvenir Sheet) 2006 (Sheetlet)
Nicaragua	14/11/1994 (Single)
Niger	04/10/1968 (Single / Souvenir Sheet)
Palau	11.03.2011 (Sheetlet / Souvenir Sheet)
Poland	1969 (Single)
Panama	17/12/1971 (Single)

	02/10/1997 (Single)
Papua New Guinea	2009 (Sheetlet)
Romania	1997 10.10.1998 (Postal Stationery Envelope - Indepex 1)
Russia (USSR)	10.09.1969 (Single)
Rwanda	2009 (2 Sheetlet) 2010 (Sheetlet)
Sao Tome and Principe Island	27/06/1980 (Souvenir Sheet) 15/01/1987 (Single) 2004 (Sheetlet) 2007 (Souvenir Sheet) 2009 (Souvenir Sheet) 2010 (Sheetlet) 2010 (Miniature Sheet)
St. Vincent & Grenadines	15/10/1998 (2 Stamps and 2 Souvenir Sheets) 07/12/1999 (Single) 13/03/2000 (Single)
San Marino	29/08/1997 (Single)
Senegal	02/10/1969 (Single) 27/06/1978 (Single)
Sharjah	16/08/1968 (2 Stamps and a Souvenir Sheet)
Sierra Leone	15/12/1998 (2 Stamps and 2 Souvenir Sheets)
Somalia	02/10/1969 (3 Stamps) 2000 (Sheetlet)
South Africa	02/10/1995 (2 Stamps and Souvenir Sheet) 1997
Southern Yemen	27/09/1969 (Single)
Sri Lanka	02/10/1988 (Single)
Staffa Scotland	04/01/1979 (8 Stamps)
Suriname	02/10/1969 (Single)
Sweden	30/05/1974 (2 Stamps)
Syria	07/10/1969 (2 Stamps)
Tajikistan	1999 (5 Stamps)
Tanzania	15/07/1996 (Single and a Souvenir Sheet) Dec. 1998 (Single and a Souvenir Sheet)
Togo	27/12/1969 (2 Stamps) 2010 (Miniature Sheet) 2010 (Sheetlet)
Trinidad & Tobago	02/03/1970 (2 Stamps)
Turkmenistan	12/11/1997 (Single) 20/01/1999 (Single) 2000 (Souvenir Sheet)
Tuvalu	2011 (Miniature Sheet)
United Arab Republic (U.A.R.)	10/09/1969 (Single)
Uganda	05/10/1997 (2 Stamps and a Souvenir Sheet) Dec. 1998 (4 Stamps and a Souvenir Sheet of another stamp)
United Nations	02/10/2009
Upper Volta	1968, 1969
Uruguay	26/01/1970 (Single)
USA	26/01/1961 (2 Stamps)
Venezuela	02/10/1972 (Single) 16/01/1998 (One Souvenir Sheet)
Yemen	10/11/1969 (Single) 02/10/1972 (Single)
Zambia	30/01/1998 (5 Stamps and a Souvenir Sheet)







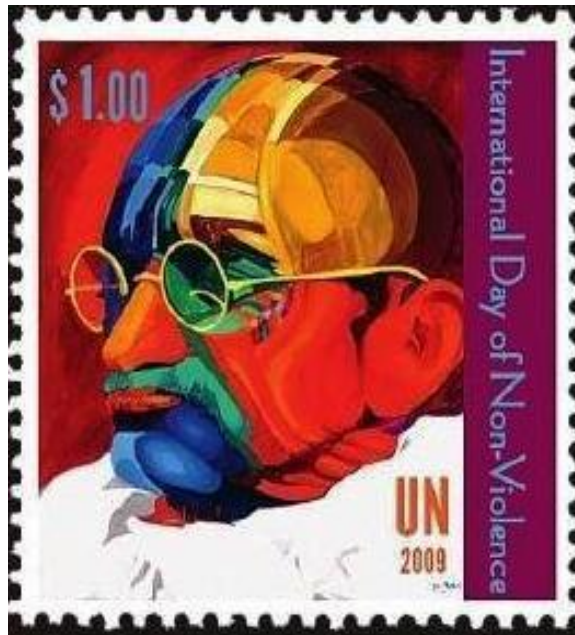




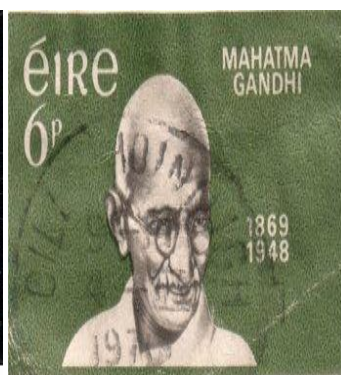


**ROMANIA:** Although it doesn't have Gandhi's image on it, this stamp was issued for 2nd of October to represent peace.

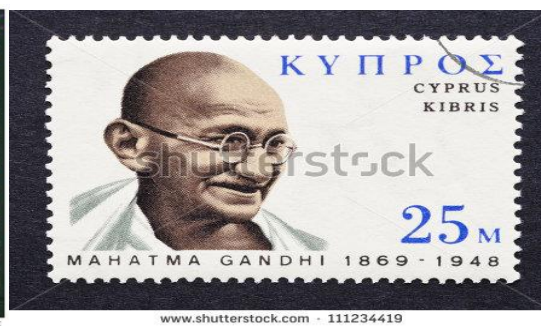
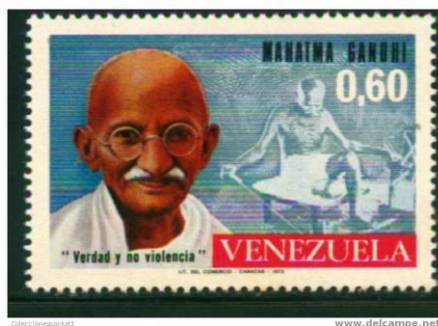
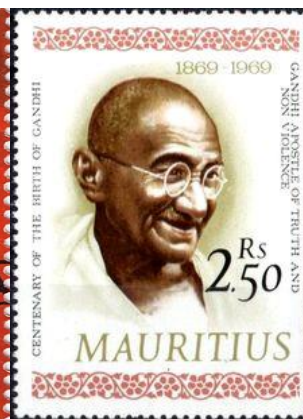
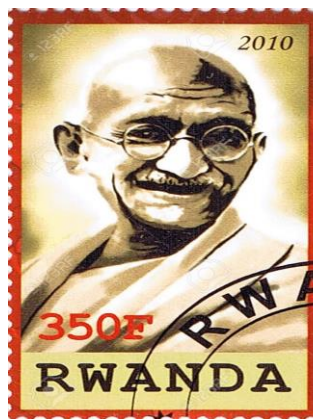
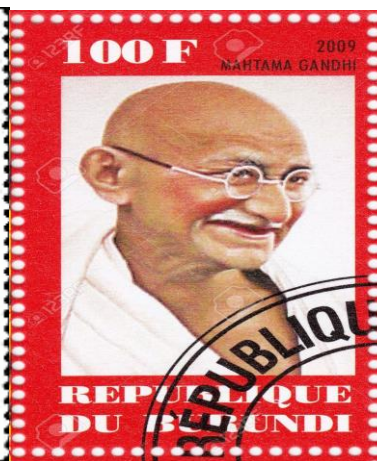
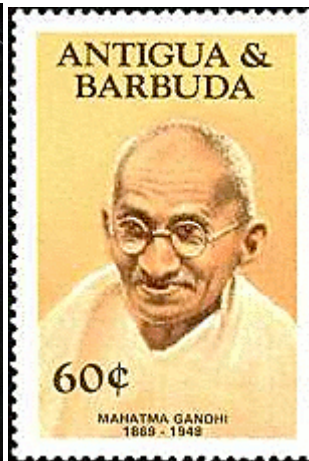
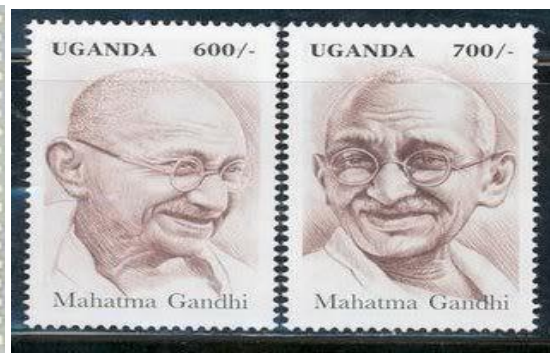




## UN NON-VIOLENCE DAY STAMP















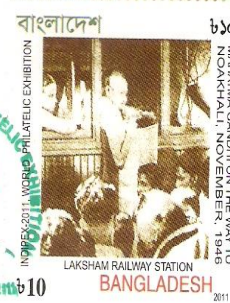
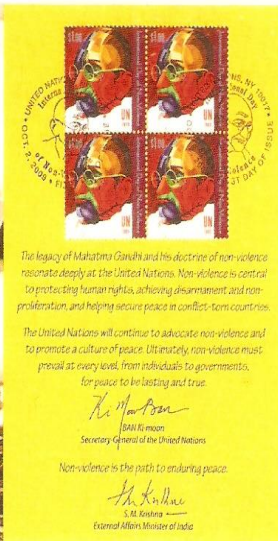


## FIRST DAY OF ISSUE

WORLD PHILATELIC EXHIBITION,  
FEBRUARY 12 - 18, 2011- NEW DELHI, INDIA.

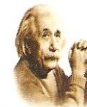
"A small body of determined spirits fired by an unquenchable  
faith in their mission can alter the course of history." - Circa - 1938.

- Mahatma Gandhi

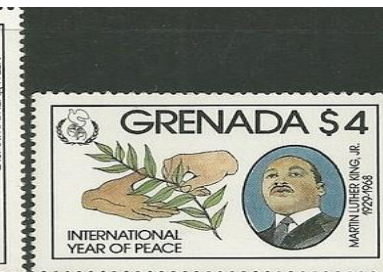
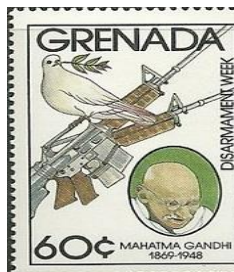


The U N Mahatma Gandhi Stamp - 2 Oct, 2009.

Signed by the U N Secretary-General  
and the External Affairs Minister of India.

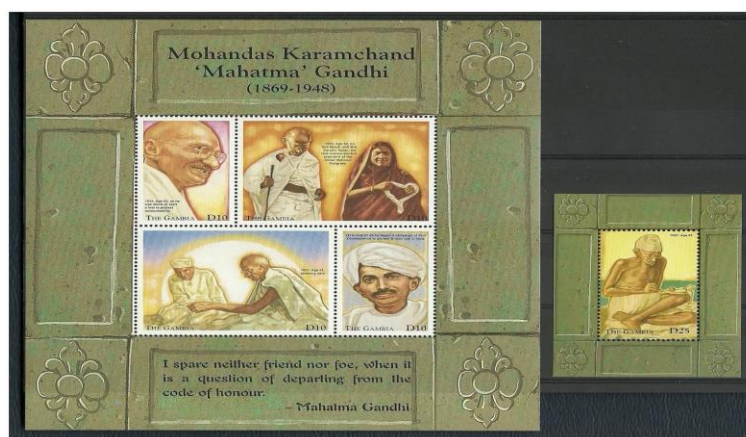


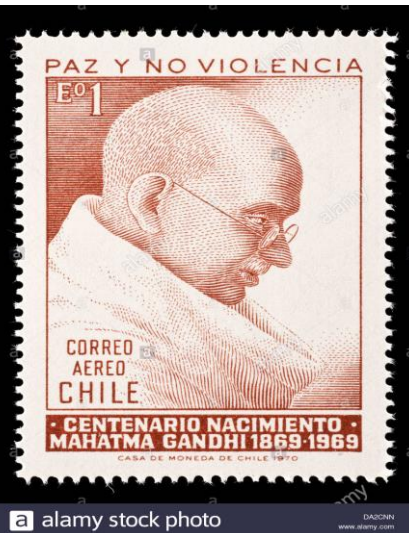
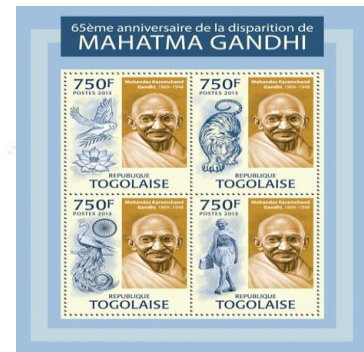
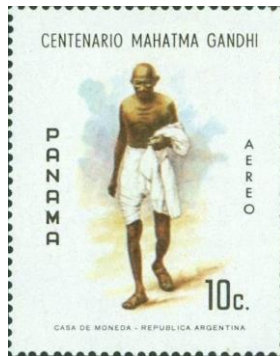
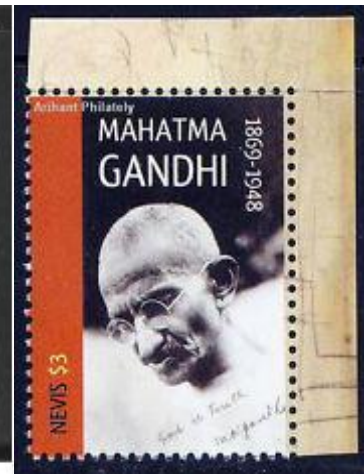
"Generations to come will scarcely believe that such a person  
as this ( Mahatma Gandhi ) ever in flesh and blood walked upon this earth." - Albert Einstein.



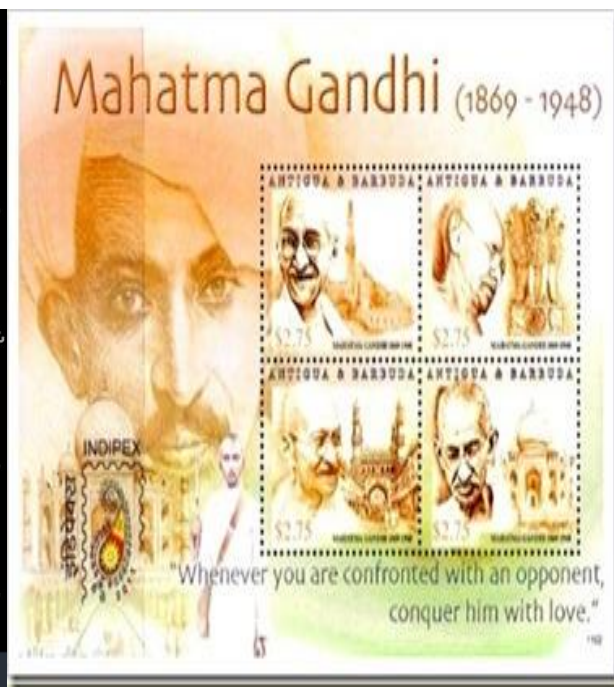
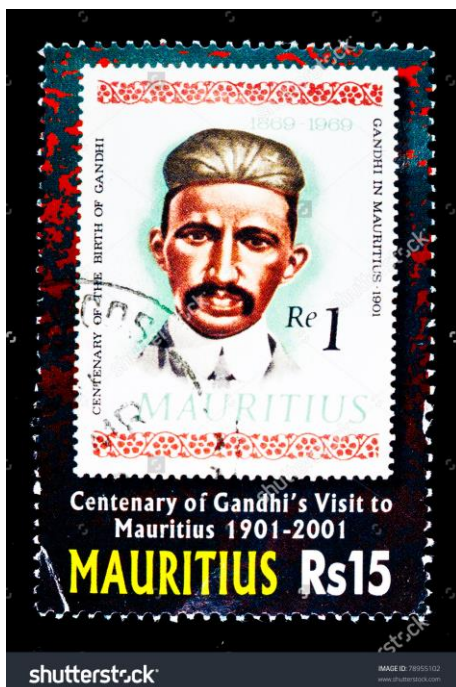
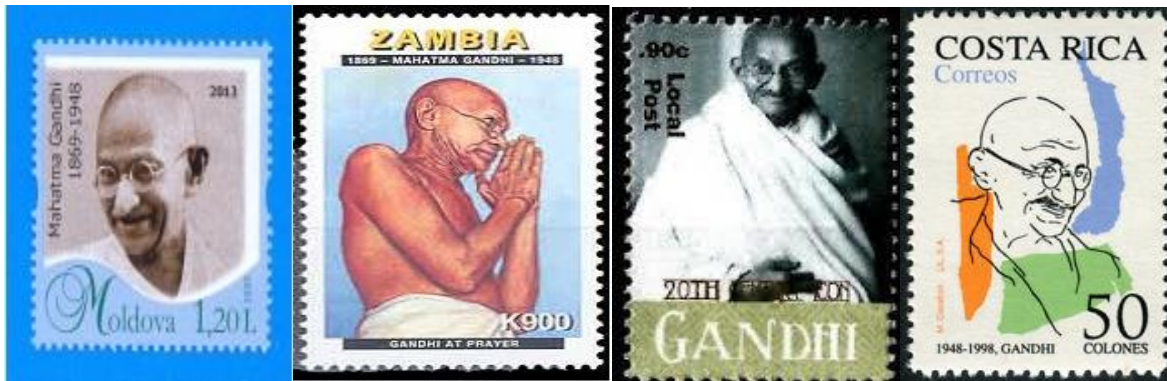




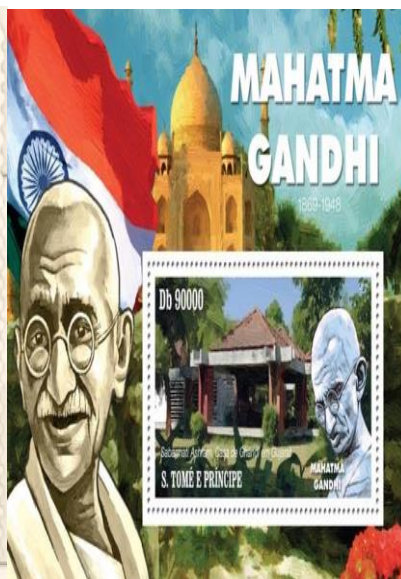
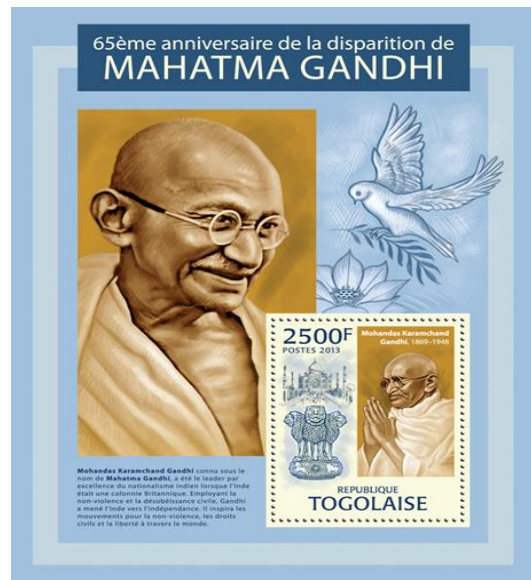
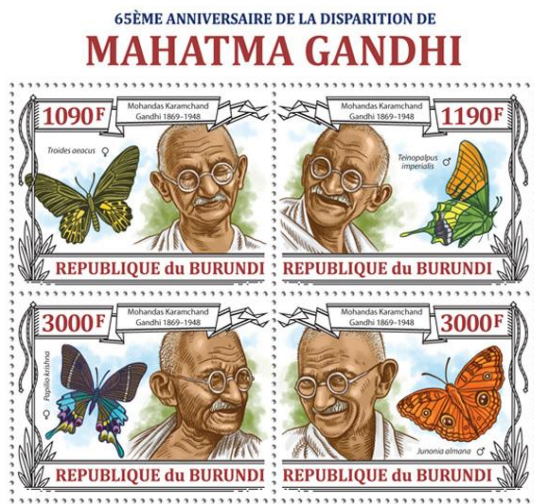
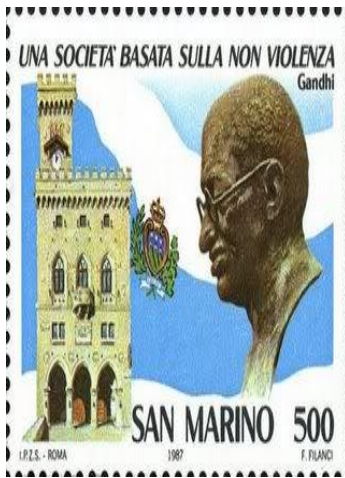




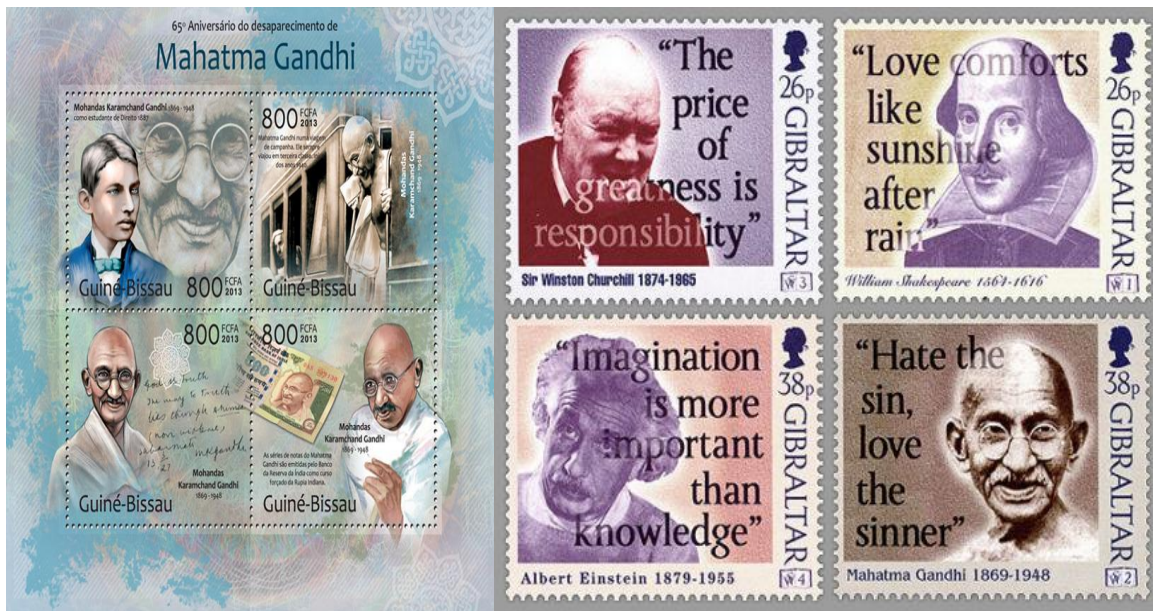








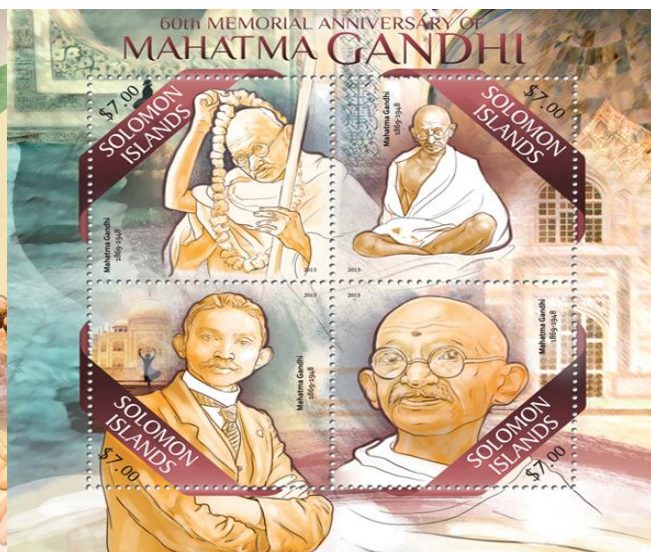
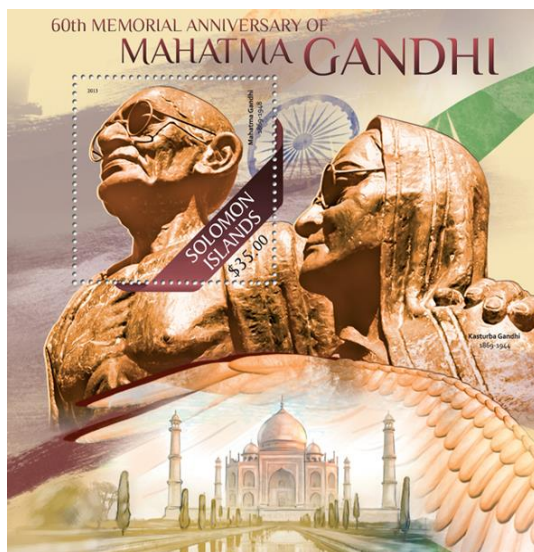
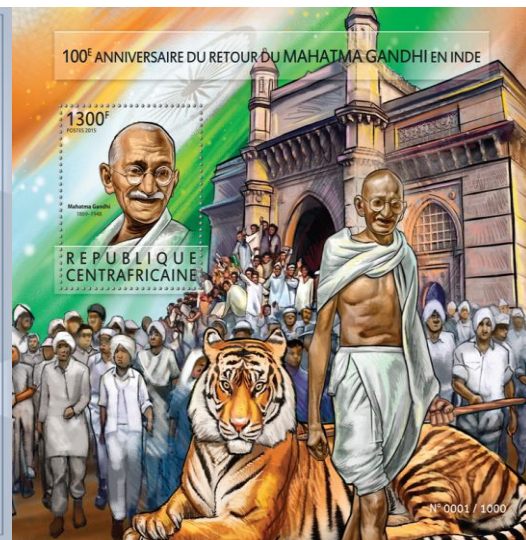
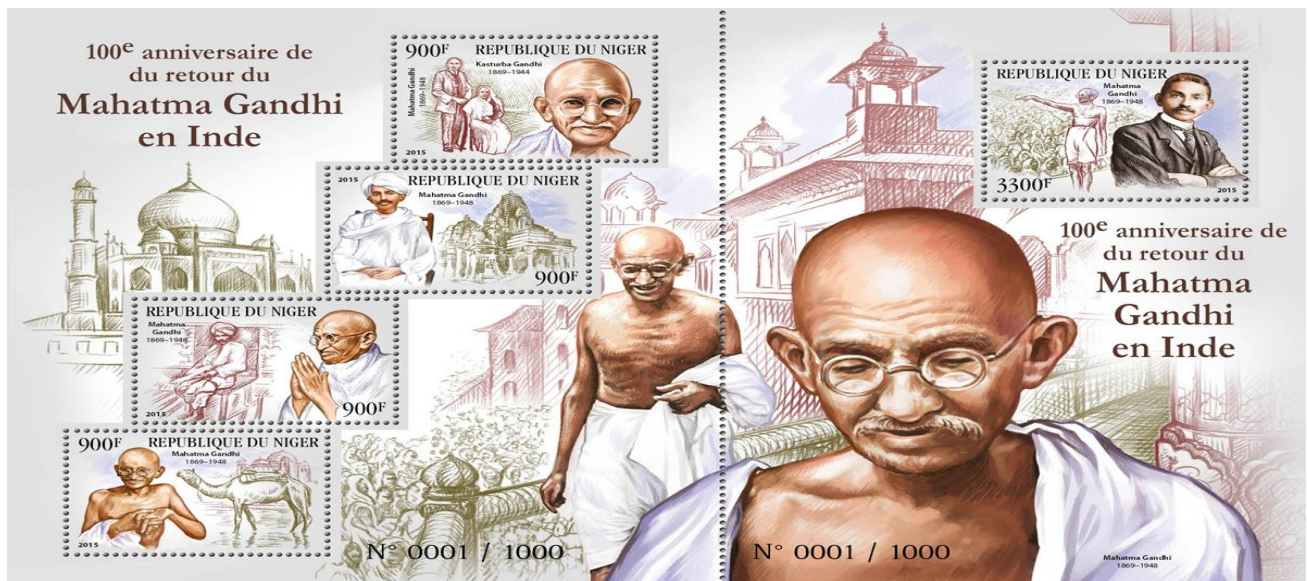




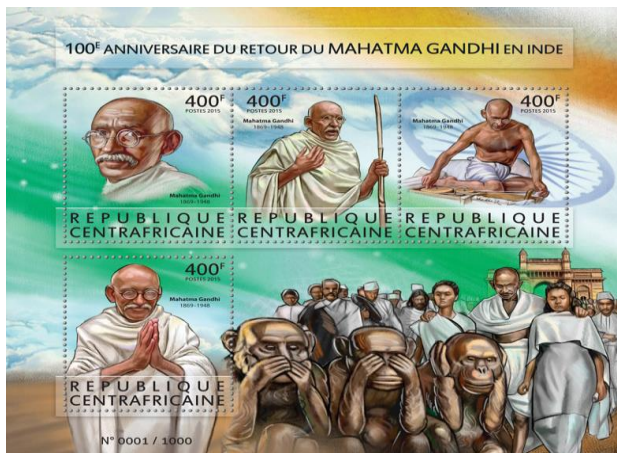
100<sup>o</sup> aniversário do retorno de Mahatma Gandhi para a Índia



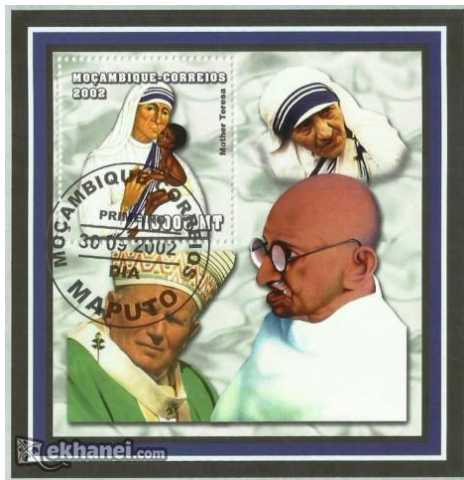
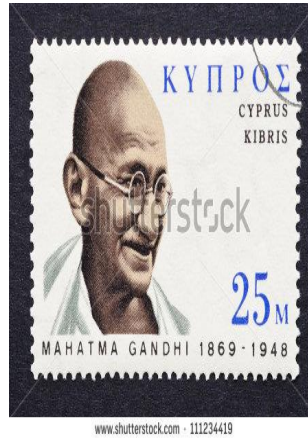
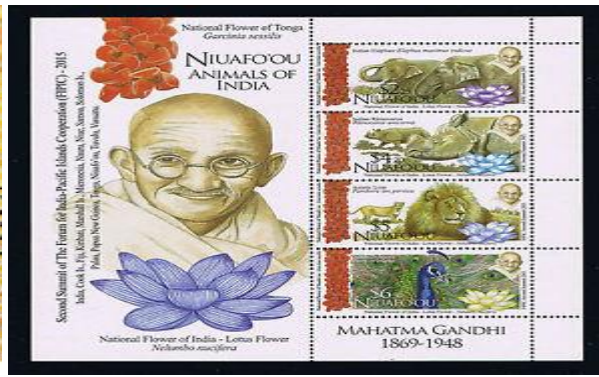




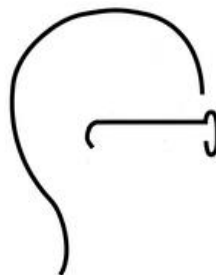
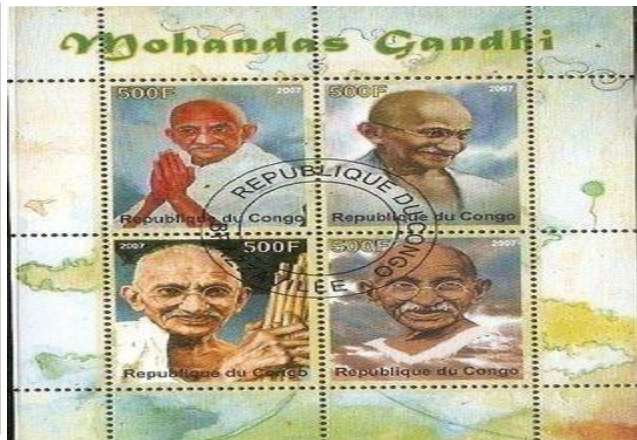
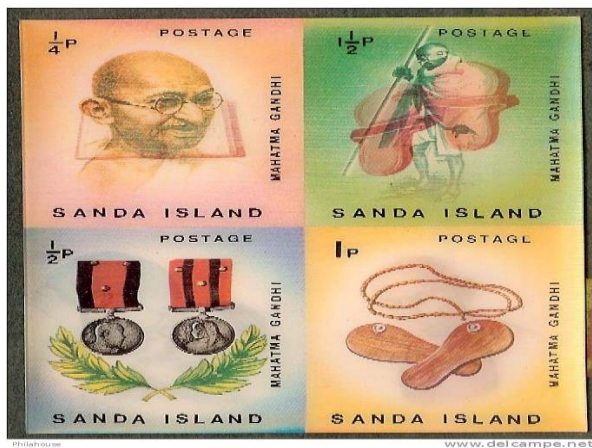
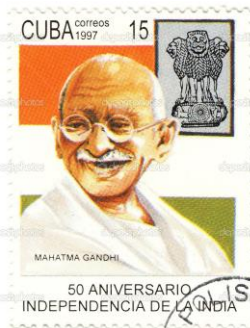




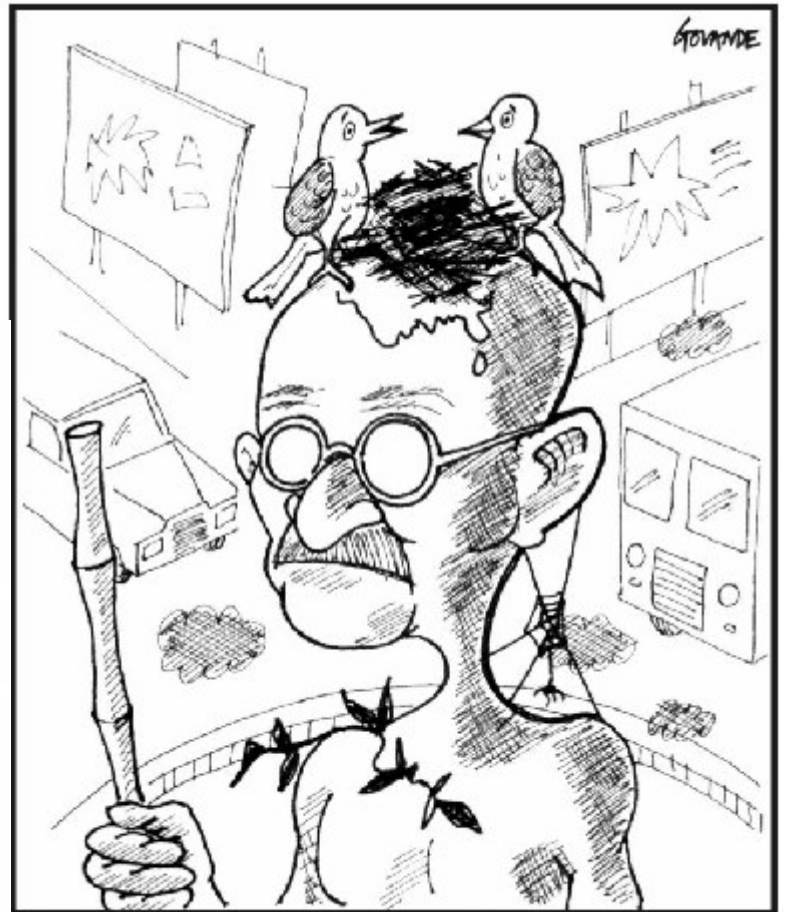










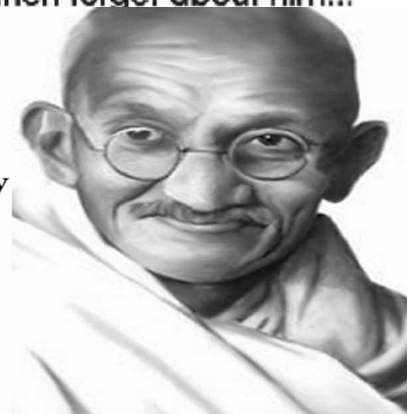


Don't worry dear...they clean him up every year for 2nd October and then forget about him...



Gandhi

An eye for an eye only ends up making the whole world blind.



LORD WILLINGDON'S DILEMMA



# Gandhi

## RISE OF A MAHATMA AND DIASPORA



*Editors*  
**Dr. Ruchi Verma**  
**Narayan Kumar**  
**Amb. Anup K. Mudgal**



The year 2019-2020 marked the 150<sup>th</sup> birth anniversary of Mahatma Gandhi that was widely commemorated in India and in many parts of the world remembering Gandhiji's philosophy and teachings. During his education of law in the UK, Gandhiji developed firm faith in the principles and merits of the rule of law. Ironically, this faith was severely challenged when he moved as a lawyer to assist some Indian origin businessmen in South Africa. There, Gandhiji came face to face not only with violations of the sacrosanct principles of the rule of law but also the discrimination built in the laws themselves. This shock laid the foundation of barrister Gandhi's journey in the process of making of a mahatma. Though Gandhiji's commitment to Swaraj through Satyagraha has a much wider global appeal, his path to sainthood was inseparably intertwined with his experiences with the Indian diaspora. In keeping with Antar Rashtriya Sahayog Parishad (ARSP's) pioneering work with Indian diaspora, Diaspora Research and Resource Centre of ARSP, in collaboration with Gandhi Smriti and Darshan Samiti, New Delhi organised a series of conferences on the theme 'Gandhi and diaspora', which were attended by over 100 experts from India and abroad. This book is a compilation of the proceedings, presentations and the outcomes of these important events. We hope, this publication would be useful to academics and scholars dealing with Gandhian teachings, ideology and diaspora studies.

### Some important Web Links on Indian Diaspora

01] <https://www.cfr.org/blog/indias-rise-role-diaspora>

02] <http://gandhismriti.gov.in/gsdsprogram/international-conference-%E2%80%9Cmahatma-gandhi-and-diaspora%E2%80%9D>

03] <https://grfdt.com/PublicationDetails.aspx?Type=Articles&TabId=11>

04] <https://www.india.gov.in/spotlight/remembering-mahatma-gandhi-protagonist-peace>

05] <https://www.un.org/sg/en/content/sg/statement/2019-09-24/secretary-generals-remarks-the-event-leadership-matters-relevance-of-mahatma-gandhi-the-contemporary-world-delivered>

06] <https://sputniknews.in/20231002/world-needs-gandhi-now-more-than-ever-experts--4483223.html>

07] <https://www.drishtiias.com/blog/honouring-the-global-indian-diaspora-and-their-contributions-to-india-s-growth>



# Mahatma Gandhi in South Africa

[Source: High Commission of India, Pretoria, South Africa]  
<https://www.hcipretoria.gov.in/eoi.php?id=Africa>

Mohandas Karamchand Gandhi arrived in South Africa 24 May 1893 to attend to a legal matter of Dada Abdullah Jhaveri. Dada Abdullah, who hailed from Porbandar, knew of M.K. Gandhi and hired him, as he apart from being a London trained lawyer also spoke Gujarati. This was a perfect fit for the Durban based merchant keen to resolve a family commercial dispute.

Within weeks of Mahatma Gandhi's arrival in Durban, he was asked to travel to Pretoria to settle the dispute. On 7<sup>th</sup> June 1893, he was thrown off the First Class compartment of a Pretoria bound train in Pietermaritzburg. The young lawyer spent the night in the Waiting Hall on the deserted railway station. The humiliation that he went through convinced him to take on a greater call to fight for the rights of Indians in South Africa. He soon mobilised Indians in Durban and in 1894 the Natal Indian Congress was born to look into the question voting rights for Indians. After three years of stay and struggle in the country, Mahatma Gandhi return to India in 1896. But the same year, on the request of the Natal Indian Congress, he returned to Durban. This time he came with his family. On the arrival of his ship in Durban Harbour, there was a massive protest by the white community who would not allow him to disembark. His ship was kept in quarantine for about three weeks and when he was finally allowed to come ashore, he was attacked by a mob and brutally beaten. His trusted friend and supporter Parsi Rustomji came to his safety.

Mahatma Gandhi founded an Ambulance Corps of around 1100 volunteers in support of the British in the Anglo-Boer War of 1899-1902. He thought that support for the British would translate into better conditions for Indians in Transvaal and South Africa in general. His hopes, however, were belied. He returned to India in 1902 briefly and met with Indian

leaders and mobilised support for the welfare of Indians in South Africa. He returned to South Africa in 1902 and the following year founded the Transvaal British Indian Association in Johannesburg. The British-Boer understanding after the War led to further restrictions on Indians in Transvaal. In 1903, he started his law practice and established his legal office on Rissik Street close to the Government Courts in Johannesburg. He was the first Indian to do so. He handled cases of discrimination and racism against Indians but most of the time was consumed in political work. He had a constant stream of clients at his home in Troyville and sometimes, they would sleep in the veranda and leave next morning as briefings would go on till late in the night.

By 1903, Gandhiji's theatre of action had firmly shifted to Johannesburg. His family joined him in 1904 and their rented place in Troyville was shared with the Polaks: Henry Polak and Millie Graham. The Polaks along with Herman Kallenbach; Sonja Schlesin, his secretary; and lawyer L.W Ritch were his close associates in the mining town. His trusted followers in the Indian community were Ahmed Mohamed Cachalia and Thambi Naidoo, the latter helped him connect with the indentured lot.

In 1904, Mahatma Gandhi founded the Phoenix Settlement in Durban for community living. In 1906, the Bambatha [Zulu] rebellion broke out in Natal and he again established a Stretcher Bearer Corps to treat the wounded. When this happened, he gave up his Troyville house and sent his family to Phoenix.

After the rebellion, he moved to stay with his trusted friend Herman Kallenbach in his "Kraal", an African homestead sort of a house in Johannesburg. It was while residing here that he launched Satyagraha for the first time. There was a mass meeting of over 3000 people chaired by him on 11 September 1906 at the Empire Theatre in down town Johannesburg. This was in protest against an Ordinance which made it compulsory for Asiatics to carry passes and register for them by giving finger prints. The agitation continued.

In January 1908, Mahatma Gandhi was ordered to leave Transvaal. He refused and was arrested and sentenced to two months imprisonment for disobeying the pass laws. He was kept at the Old Fort Prison Complex. This was his first of the four prison terms in South Africa; the other three being in Volkrust [1908], Pretoria [1909] and Volkrust [1913]. He was released on 30 January after he reached an agreement with General Jan Smuts. Some members of the Indian community did not agree with the compromise on voluntary registration that he reached with Jan Smuts and one Mir Alam Khan brutally attacked him.



It was a near death incident for the Mahatma. He was taken to the home of Reverend Doke who looked after and nursed him.

Smuts did not keep to his promise. In August 1908, Mahatma Gandhi carried out a massive pass burning campaign outside the Hamidia mosque. In 1910, Mahatma Gandhi founded the Tolstoy Farm on the outskirts of Johannesburg to prepare satyagrahis. The Farm which occupied 1100 acres of land belonged to Herman Kallenbach. It had 85 residents and all that was consumed was mostly produced locally. Life was austere and frugal with salt being served only on Sundays. Children and others were imparting lessons and training in carpentry and other manual work. The Satyagrahis were allowed to take the train to town only if they went on official work or else had to trek to Johannesburg, a distance of 35 kilometres. The Farm was disbanded in 1913.

In 1912, the South African Native National Congress [pre-cursor to ANC] was formed with John Dube, the Mahatma's neighbour in Ilanga next to Phoenix, as its first President. Gandhiji's political ideas, mobilisation and Satyagraha would have impacted its formation.

In 1913, Mahatma Gandhi launched the famous Volkrust Satyagraha against the pass laws, Registration of marriages Act, 3 Pound tax and restriction on movement of Indians. Women played a leading role in this protest and Kasturba Gandhi along with others were sent to prison. Mahatma Gandhi was himself put behind bars. Ultimately, General Smuts gave up and in 1914 passed the Indian Relief Act which did away with the discriminatory laws. Having achieved his mission, Gandhiji set sail for his motherland from Cape Town on 19 July 1914 and reached Mumbai on 9 January 1915 amid jostling and cheers by a huge crowd at Apollo Bunder.

Mahatma Gandhi came to South Africa for a short professional stint but ultimately went on to spend 21 long years in the country with brief spells in India and England.

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# Gandhi in South Africa

During his time in South Africa from 1893 to 1915, Mahatma Gandhi underwent a transformative journey that laid the foundation for his future role as a global leader of nonviolent resistance. Initially arriving in South Africa as a young lawyer, Gandhi was confronted with the harsh realities of racial discrimination, particularly against the Indian community. The seeds of his activism were sown as he experienced prejudice and injustice. The infamous incident at



Pietermaritzburg Station, where he was forcibly removed from a “whites-only” compartment, became a turning point. In response to such incidents, Gandhi initiated nonviolent campaigns and civil disobedience, employing strategies that would later define his approach to social and political change. His years in South Africa were instrumental in shaping Gandhi's philosophy of satyagraha (truth force) and Sarvodaya (welfare of all). The experiences and lessons learned during this period laid the groundwork for his future endeavors in India, where he would lead the nation to independence through nonviolent resistance.

## *Gandhi in South Africa (1893-1914)*

- Mohandas Karamchand Gandhi's experiences and activism in South Africa played a pivotal role in shaping his political ideologies and his leadership in the Indian freedom movement. His time in South Africa provided him with firsthand exposure to racial discrimination and injustice, which deeply influenced his commitment to fighting for social justice and equality.
- Upon arriving in South Africa in 1893, Gandhi was confronted with the harsh realities of racial discrimination faced by the Indian community. As



a lawyer, he actively fought against discriminatory laws, including the infamous Asiatic Registration Act, through legal channels. However, he soon realized that legal battles alone were insufficient to bring about real change.

- It was during his struggle against the Asiatic Registration Act that Gandhi developed the concept of Satyagraha (truth force) and began employing nonviolent resistance as a means to combat injustice. Through civil disobedience and peaceful protests, Gandhi sought to confront oppressive laws and policies while adhering to the principles of truth, nonviolence, and self-sacrifice.
- Gandhi's leadership and philosophy gained traction among the Indian community in South Africa, and he emerged as their prominent leader. He organized numerous campaigns and movements, including the Natal Indian Congress, to advocate for the rights and welfare of Indians in South Africa.
- Gandhi's experiences in South Africa not only shaped his understanding of social and political issues but also provided him with valuable lessons in organizing and mobilizing communities. These lessons became instrumental when he returned to India and led the Indian freedom movement against British colonial rule.
- Gandhi's formative years in South Africa significantly influenced his approach to activism, his belief in nonviolent resistance, and his unwavering commitment to justice. Throughout his life, he drew upon these experiences to guide his actions and inspire millions to join the struggle for freedom and independence in India.
- While Gandhi acknowledged his South African journey as formative, it is important to note that he always considered himself an Indian by birth and maintained a deep connection to his homeland. His transformative experiences in South Africa contributed to his evolution as a leader and philosopher, ultimately shaping the path he would take in leading India towards independence.

### *Gandhi's association with South Africa*

- Gandhi's association with South Africa played a pivotal role in shaping his personal and political journey. His experiences in South Africa were

transformative and significantly influenced his beliefs and strategies in the struggle for justice and independence.

- Gandhi's arrest at the Pietermaritzburg train station in 1893, when he was forcibly removed from a whites-only compartment, became a turning point in his life. This incident exposed him to the realities of racial discrimination and sparked his determination to fight against injustice. It marked the beginning of his journey towards nonviolent protest and civil disobedience as powerful tools for social change.
- Throughout his years in South Africa, Gandhi actively campaigned for the rights of the Indian community and fought against discriminatory laws and policies. He organized protests, strikes, and boycotts, using the principles of Satyagraha to confront oppression and seek redress.
- Gandhi's philosophy of nonviolent resistance, developed and refined during his time in South Africa, would later become a cornerstone of his leadership in the Indian freedom movement. His experiences with racial discrimination, unjust laws, and the power of peaceful resistance shaped his commitment to truth, nonviolence, and the pursuit of justice.
- Furthermore, Gandhi's leadership in South Africa not only impacted the Indian community there but also resonated globally. His approach to activism and his philosophy of nonviolence inspired movements and individuals around the world, contributing to the broader struggle for decolonization and social justice.
- Gandhi's time in South Africa provided him with the opportunity to develop and test his ideas and principles in real-world scenarios. It was a period of personal growth, self-discovery, and the honing of his leadership skills. The challenges he faced and the successes he achieved in South Africa laid the foundation for his future endeavors in India and his impact on the global stage.
- In summary, Gandhi's association with South Africa was transformative and instrumental in shaping his path towards becoming a global icon of nonviolent resistance and a leader in the fight against injustice. His experiences in South Africa fuelled his determination to challenge oppression, inspired his philosophy of nonviolent protest, and propelled him toward his lifelong mission of achieving freedom, equality, and peace.



## *Gandhi's Contribution to South Africa*

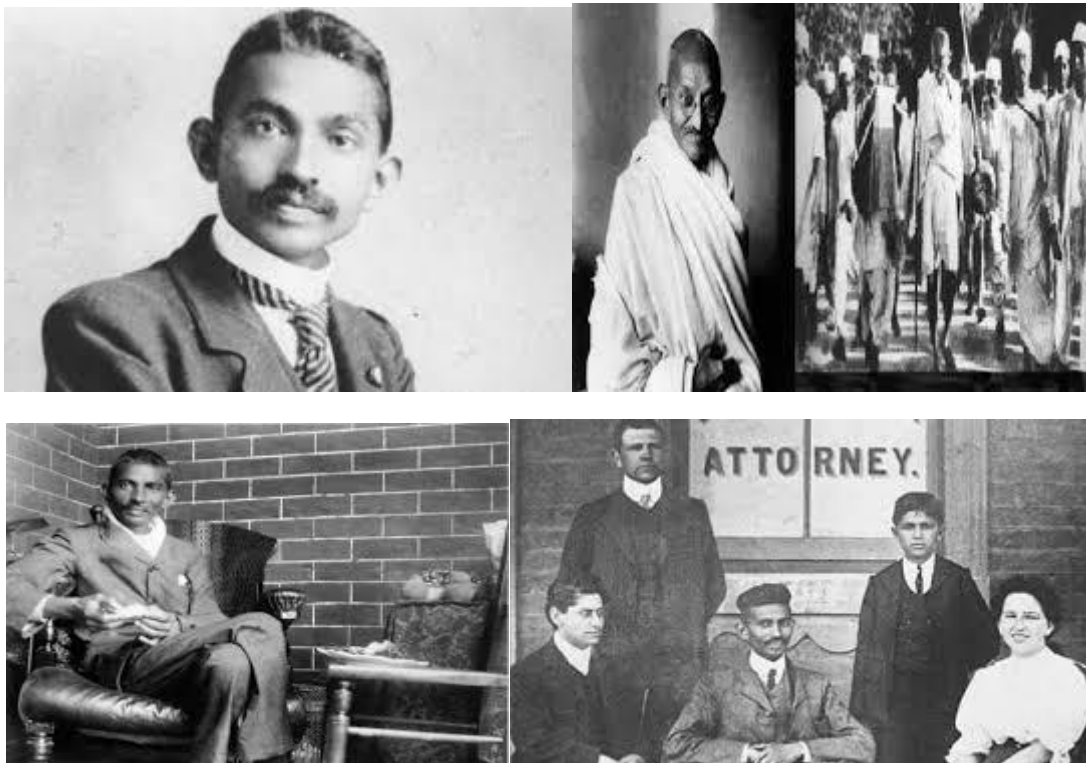
- Gandhi's contribution to South Africa was significant and far-reaching. During his 21-year stay in the country, he played a crucial role in raising political awareness, organizing nonviolent protests, and advocating for the rights of the Indian community and oppressed groups.
- **Beginning of Active Non-Violence:** The incident of being thrown off a train for sharing a compartment with a white man marked the beginning of Gandhi's commitment to nonviolent resistance. This event influenced his adoption of Satyagraha, a philosophy of nonviolent protest and civil disobedience.
- **Formation of Natal Indian Congress:** In 1894, Gandhi established the Natal Indian Congress, which became a platform to voice the concerns and grievances of the Indian community. The organization led nonviolent protests against the discriminatory treatment of Indians and native Africans by the white population.
- **Development of Satyagraha:** Gandhi used his Phoenix Farm and later Tolstoy Farm as training centers for Satyagraha, refining the principles of nonviolent resistance and peaceful restraint, which became instrumental in his future campaigns.
- **Satyagraha Campaigns:** Gandhi organized several Satyagraha campaigns to protest unjust laws and discriminatory policies. Notably, the 1906 campaign against the Transvaal Asiatic Ordinance and the 1907 campaign against British oppression were significant milestones.
- **Engagement with Authorities:** Gandhi engaged in negotiations with authorities, including General Smuts, representing Indian interests in South Africa. These negotiations helped secure some concessions and improved conditions for the Indian community.
- **The passing of the Indian Relief Act:** By the end of Gandhi's stay in South Africa, the government passed the Indian Relief Act, granting many of the demands put forth by Gandhi and his colleagues. This was a significant achievement for the Indian community.
- **Inspiration for Future Movements:** Gandhi's philosophy of nonviolence and civil disobedience inspired future generations of leaders and activists, including those who led the Defiance Campaign in the 1950s. This campaign marked a turning point in South Africa's anti-apartheid struggle.

- **Legacy and Leadership:** Gandhi's work in South Africa laid the foundation for his leadership in the Indian independence movement. His experiences and strategies in South Africa heavily influenced his approach to leading India's struggle for freedom.
- In summary, Gandhi's time in South Africa was transformative not only for him but also for the country and its people. His dedication to nonviolence, political activism, and advocacy for justice left a lasting impact on South Africa's struggle for equality and freedom, and it also shaped his future leadership in India's fight for independence.

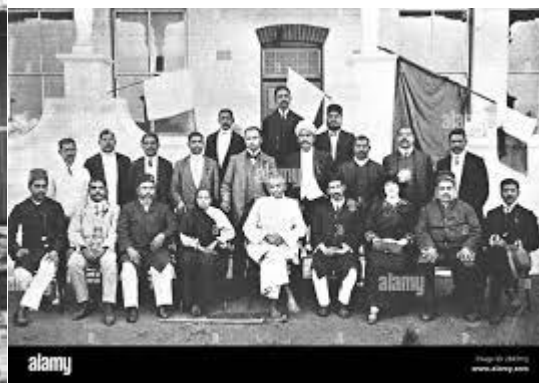
**Resource:**

<https://edukemy.com/blog/gandhi-in-south-africa-modern-history-notes/>

## *Selected Pictures*









### Gandhi in South Africa: 1893- 1914

Gandhi while serving in the Ambulance Corps during the Boer War.



- In South Africa, Gandhi faced discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after refusing to move from the first class to a third class coach while holding a valid first class ticket. Traveling farther on by stagecoach he was beaten by a driver for refusing to travel on the foot board to make room for a European passenger. These events were a turning point in his life, awakening him to social injustice and influencing his subsequent social activism.

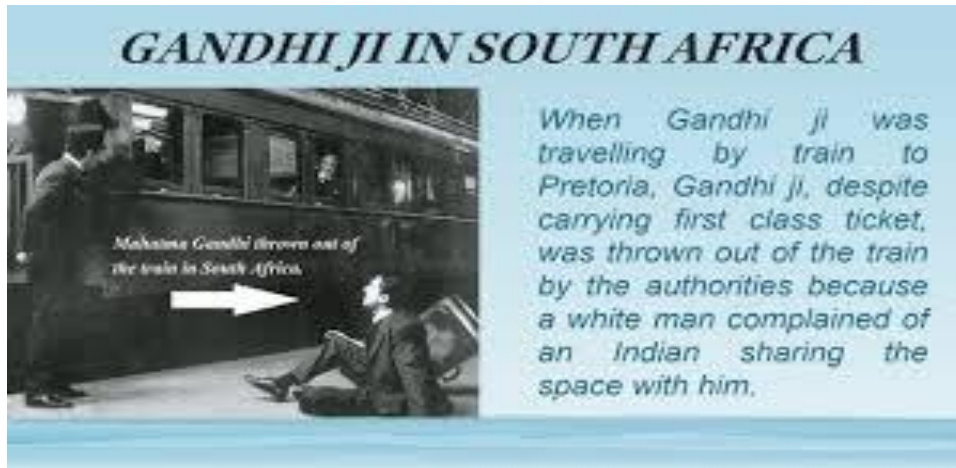
### Returning to India in 1915



- In 1915, Gandhi returned from South Africa to live in India. He spoke at the conventions of the Indian National Congress, but was primarily introduced to Indian issues, politics and the Indian people by Gopal Krishna Gokhale, a respected leader of the Congress Party at the time.







**Watch: Sushma Swaraj unveils bust of Mahatma Gandhi at Pietermaritzburg Railway Station**



# Chronology

<https://gandhiworld.in/english/time1.html>

## Short Chronology of Gandhi's Life

Source: **The Gandhi Reader**, edited by Homer A. Jack,  
Samata Books, Madras, 1984

<b>1869</b>	Oct. 2	Born at Porbandar, Kathiawad, son of Karamchand (Kaba) and Putlibai Gandhi.
<b>1876</b>		Attended primary school in Rajkot, where his family moved.
<b>1876</b>		Betrothed to Kasturba (called Kasturba in her old age), daughter of Gokuldas Makanji, a merchant
<b>1881</b>		<i>Entered high school in Rajkot.</i>
<b>1883</b>		Married to Kasturba.
<b>1885</b>		Father died at age of 63.
<b>1887</b>		Passed matriculation examination at Ahmedabad and entered Samaldas College, Bhavnagar, Kathiawad, but found studies difficult and remained only one term.
<b>1888</b>		First of four sons born.
<b>1891</b>	Sept.	Sailed from Bombay for England to study law.
<b>1891</b>		Summer. Returned to India after being called to bar. Began practice of law in Bombay and Rajkot.
<b>1893</b>	April	Sailed for South Africa to become lawyer for an Indian firm.
<b>1893</b>		Found himself subjected to all kinds of color discrimination.
<b>1894</b>		Prepared to return to India after completing law case, but was persuaded by Indian colony to remain in South Africa and do public work and earn a living as a lawyer.
<b>1894</b>		Drafted first petition sent by the Indians to a South African legislature.
<b>1894</b>	May	Organised Natal Indian Congress.



<b>1896</b>		Returned to India for six months to bring back his wife and two children to Natal.
<b>1896</b>	Dec.	Sailed for South Africa with family. Was mobbed when he disembarked at Durban for what Europeans thought he wrote about South Africa when he was in India.
<b>1899</b>		Organised Indian Ambulance Corps for British in Boer War.
<b>1901</b>		Embarked with family for India, promising to return to South Africa if Indian community there needed his services again.
<b>1901 – 1902</b>		Travelled extensively in India, attended Indian National Congress meeting in Calcutta, and opened law office in Bombay.
<b>1902</b>		Returned to South Africa after urgent request from Indian community.
<b>1903</b>		Summer. Opened law office in Johannesburg.
<b>1904</b>		Established the weekly journal, Indian Opinion.
<b>1904</b>		Organised Phoenix Settlement near Durban, after reading Ruskin's Unto This Last.
<b>1906</b>	March	Organised Indian Ambulance Corps for Zulu "Rebellion".
<b>1906</b>		Took vow of continence for life.
<b>1906</b>	Sept.	First satyagraha campaign began with meeting in Johannesburg in protest against proposed Asiatic ordinance directed against Indian immigrants in Transvaal.
<b>1906</b>	Oct.	Sailed for England to present Indians' case to Colonial Secretary and started back to South Africa in December.
<b>1907</b>	June	Organised satyagraha against compulsory registration of Asians ("The Black Act").
<b>1908</b>	Jan.	Stood trial for instigating satyagraha and was sentenced to two months' imprisonment in Johannesburg jail (his first imprisonment).
<b>1908</b>	Jan.	Was summoned to consult General Smuts at Pretoria; compromise reached; was released from jail.
<b>1908</b>	Feb.	Attacked and wounded by Indian extremist, Mir Alam, for reaching settlement with Smuts.
<b>1908</b>	Aug.	After Smuts broke agreement, second satyagraha campaign began with bonfire of registration certificates.
<b>1908</b>	Oct.	Arrested for not having certificate, and sentenced to two months' imprisonment in Volksrust jail.
<b>1909</b>	Feb.	Sentenced to three months' imprisonment in Volksrust and Pretoria jails.
<b>1909</b>	June	Sailed for England again to present Indians' case.
<b>1909</b>	Nov.	Returned to South Africa, writing Hind Swaraj en route.
<b>1910</b>	May	Established Tolstoy Farm near Johannesburg.
<b>1913</b>		Began penitential fast (one meal a day for more than four months) because of moral lapse of two members of Phoenix Settlement.

<b>1913</b>	Sept.	Helped campaign against nullification of marriages not celebrated according to Christian rites, with Kasturba and other women being sentenced for crossing the Transvaal border without permits.
<b>1913</b>	Nov.	Third satyagraha campaign begun by leading "great march" of 2,000 Indian miners from Newcastle across Transvaal border in Natal.
<b>1913</b>	Nov.	Arrested three times in four days (at Palmford, Standerton, and Teakworth) and sentenced at Dundee to nine months' imprisonment; tried at Volksrust in second trial and sentenced to three months' imprisonment with his European co-workers, Polak and Kallenbach. Imprisoned in Volksrust jail for a few days and then taken to Bloemfontein in Orange Free State.
<b>1913</b>	Dec.	Released unconditionally in expectation of a compromise settlement, C.F. Andrews and W.W. Pearson having been sent by Indians in India to negotiate.
<b>1914</b>	Jan.	Underwent fourteen days' fast for moral lapse of members of Phoenix Settlement
<b>1914</b>	Jan.	Satyagraha campaign suspended, with pending agreement between Smuts, C.F. Andrews, and Gandhi, and with ultimate passage of Indian Relief Act.
<b>1914</b>	July	Left South Africa forever, sailing from Cape town for London with Kasturba and Kallenbach, arriving just at beginning of World War I.
<b>1914</b>		Organised Indian Ambulance Corps in England, but was obliged to sail for India because of pleurisy.
<b>1915</b>		Secured removal of customs harassment of passengers at Viramgam; first incipient satyagraha campaign in India.
<b>1915</b>	May	Established Satyagraha Ashram at Kochrab, near Ahmedabad, and soon admitted an untouchable family; in 1917 moved ashram to new site on Sabarmati River.
<b>1916</b>	Feb.	Gave speech at opening of Hindu University at Benares.
<b>1917</b>		Helped secure removal of recruiting of South African indenture workers in India.
<b>1917</b>		Led successful satyagraha campaign for rights of peasants on indigo plantations in Champaran. Defied an order to leave area in April, was arrested at Motihari and tried, but case was withdrawn. Mahadev Desai joined him at Champaran.
<b>1918</b>	Feb.	Led strike of mill workers at Ahmedabad. Mill owner agreed to arbitration after his three-day fast (his first fast in India).
<b>1918</b>	March	Led satyagraha campaign for peasants in Kheda.
<b>1918</b>		Attended Viceroy's War Conference at Delhi and agreed that Indians should be recruited for World War I.
<b>1918</b>		Began recruiting campaign, but was taken ill and came near death; agreed to drink goat's milk and learned spinning during convalescence.
<b>1919</b>		Spring. Rowlatt Bills (perpetuating withdrawal of civil liberties for seditious crimes) passed, and first all-India satyagraha campaign conceived.



<b>1919</b>	April	Organised nation-wide hartal - suspension of activity for a day - against Rowlatt Bills.
<b>1919</b>	April	Arrested at Kosi near Delhi on way to Punjab and escorted back to Bombay, but never tried.
<b>1919</b>		Fasted at Sabarmati for three days in penitence for violence and suspended satyagraha campaign, which he called a "Himalayan miscalculation" because people were not disciplined enough.
<b>1919</b>		Assumed editorship of English weekly, Young India, and Gujarati weekly, Navajivan.
<b>1919</b>	Oct.	After five months' refusal, authorities allowed him to visit scene of April disorders in Punjab. Worked closely with Motilal Nehru. Conducted extensive inquiry into violence in many Punjab villages.
<b>1920</b>	April.	Elected president of All-India Home Rule League.
<b>1920</b>	June	Successfully urged resolution for a satyagraha campaign of non-cooperation at Moslem Conference at Allahabad and at Congress sessions at Calcutta (Sept.) and Nagpur (Dec.)
<b>1920</b>	Aug	Second all-India satyagraha campaign began when he gave up Kaisar-i-Hind medal.
<b>1921</b>		Presided at opening of first shop selling homespun (khadi) in Bombay.
<b>1921</b>	Aug.	Presided at bonfire of foreign cloth in Bombay.
<b>1921</b>	Sept.	Gave up wearing shirt and cap and resolved to wear only a loin-cloth in devotion to homespun cotton and simplicity.
<b>1921</b>	Nov.	Fasted at Bombay for five days because of communal rioting following visit of Prince of Wales (later Edward VIII and Duke of Windsor).
<b>1921</b>	Dec.	Mass civil disobedience, with thousands in jail. Gandhi invested with "sole executive authority" on behalf of Congress.
<b>1922</b>	Feb.	Suspended mass disobedience because of violence at Chauri Chaura and undertook five-day fast of penance at Bardoli.
<b>1922</b>	March	Arrested at Sabarmati in charge of sedition in Young India. Pleaded guilty in famous
<b>1922</b>		Statement at the "great trial" in Ahmedabad before Judge Broomfield. Sentenced to six years' imprisonment in Yeravda jail.
<b>1923</b>		Wrote Satyagraha in South Africa and part of his autobiography in prison
<b>1924</b>	Jan.	Was operated on for appendicitis and unconditionally released from prison in February.
<b>1924</b>	Sept	Began 21-day "great fast" at Mohammed Ali's home near Delhi as penance for communal rioting (between Hindus and Moslems), especially at Kohat.
<b>1924</b>	Dec.	Presided over Congress session at Belgaum as president.
<b>1925</b>	Nov.	Fasted at Sabarmati for seven days because of misbehaviour of members of ashram.
<b>1925</b>	Dec.	Announced one-year political silence and immobility at Congress session at Cawnpore.

<b>1927</b>		No-tax satyagraha campaign launched at Bardoli, led by Sardar Patel.
<b>1928</b>	Dec.	Moved compromise resolution at Congress session at Calcutta, calling for complete independence within one year, or else the beginning of another all-Indian satyagraha campaign.
<b>1929</b>	March	Arrested for burning foreign cloth in Calcutta and fined one rupee.
<b>1929</b>	Dec.	Congress session at Lahore declared complete independence and a boycott of the legislature and fixed January 26 as National Independence Day. Third all-Indian satyagraha campaign began.
<b>1930</b>	12-Mar	Set out from Sabamarti with 79 volunteers on historic salt march 200 miles to sea at Dandi.
<b>1930</b>	6-Apr	Broke salt law by picking salt up at seashore as whole world watched.
<b>1930</b>	May	Arrested by armed policemen at Karadi and imprisoned in Yeravda jail without trial.
<b>1930</b>		One hundred thousand persons arrested. There was no Congress in December because all leaders were in jail.
<b>1931</b>	Jan.	Released unconditionally with 30 other Congress leaders.
<b>1931</b>	March	Gandhi-Irwin (Viceroy) Pact signed, which ended civil disobedience.
<b>1931</b>	Aug.	Sailed from Bombay accompanied by Desai, Naidu, Mira, etc., for the second Round Table Conference, arriving in London via Marseilles, where he was met by C.F. Andrews.
<b>1931</b>		Autumn. Resided at Kingsley Hall in London slums, broadcast to America, visited universities, met celebrities, and attended Round Table Conference sessions.
<b>1931</b>	Dec.	Left England for Switzerland, where he met Romain Rolland, and Italy, where he met Mussolini.
<b>1931</b>	Dec.	Arrived in India. Was authorised by Congress to renew satyagraha campaign (fourth nation-wide effort).
<b>1932</b>	Jan.	Arrested in Bombay with Sardar Patel and detained without trial at Yeravda prison.
<b>1932</b>	Sept. 20	Began "perpetual fast unto death" while in prison in protest of British action giving separate electorates to untouchables.
<b>1932</b>	Sept. 26	Concluded "epic fast" with historic cell scene in presence of Tagore after British accepted "Yeravda Pact".
<b>1932</b>	Dec.	Joined fast initiated by another prisoner, Appasaheb Patwardhan, against untouchability; but fast ended in two days.
<b>1933</b>		Began weekly publication of Harijan in place of Young India.
<b>1933</b>	8-May	Began self-purification fast of 21 days against untouchability and was released from prison by government on first day. Fast concluded after 21 days at Poona.
<b>1933</b>	July	Disbanded Sabarmati ashram, which became centre for removal of untouchability
<b>1933</b>	Aug	Arrested and imprisoned at Yeravda for four days with 34 members of his ashram. When he refused to leave Yeravda village for Poona, he was sentenced to one year's imprisonment at Yeravda.



<b>1933</b>	Aug. 16	Began fast against refusal of government to grant him permission to work against untouchability while in prison; on fifth day of fast he was removed to Sassoon Hospital; his health was precarious; he was unconditionally released on eighth day.
<b>1933</b>	Nov.	Began ten-month tour of every province in India to help end untouchability.
<b>1933</b>	Nov.	Kasturba arrested and imprisoned for sixth time in two years.
<b>1934</b>		Summer. Three separate attempts made on his life.
<b>1934</b>	July	Fasted at Wardha ashram for seven days in penance against intolerance of opponents of the movement against untouchability.
<b>1934</b>	Oct.	Launched All-India Village Industries Association.
<b>1935</b>		Health declined; moved to Bombay to recover.
<b>1936</b>		Visited Seagon, a village near Wardha in the Central Provinces, and decided to settle there... (This was renamed Sevagram in 1940 and eventually became an ashram for his disciples.)
<b>1937</b>	Jan.	Visited Travancore for removal of untouchability.
<b>1938</b>		Autumn. Tour of Northwest Frontier Province with the Khan Abdul Ghaffar Khan.
<b>1939</b>	March	Began fast unto death as part of satyagraha campaign in Rajkot; fast ended four days later when Viceroy appointed as arbitrator.
<b>1940</b>	Oct.	Launched limited, individual civil-disobedience campaign against Britain's refusal to allow Indians to express their opinions regarding World War II - 23,000 persons imprisoned within a year.
<b>1942</b>		Harijan resumed publication after being suspended for 15 months.
<b>1942</b>	March	Met Sir Stafford Cripps in New Delhi but called his proposals "a post-dated cheque"; they were ultimately rejected by Congress.
<b>1942</b>	Aug.	Congress passed "Quit India" resolution - the final nation-wide satyagraha campaign - with Gandhi as leader.
<b>1942</b>	Aug. 9	Arrested with other Congress leaders and Kasturba and imprisoned in Aga Khan Palace near Poona, with populace revolting in many parts of India. He began correspondence with Viceroy.
<b>1942</b>	Aug.	Mahadev Desai, Gandhi's secretary and intimate, died in Palace.
<b>1943</b>	Feb. 10	Began 21-day fast at Aga Khan Palace to end deadlock of negotiations between Viceroy and Indian leaders.
<b>1944</b>	Feb. 22	Kasturba died in detention at Aga Khan Palace at age of seventy-four.
<b>1944</b>	6-May	After decline in health, was released unconditionally from detention (this was his last imprisonment; he had spent 2338 days in jail during his life time).
<b>1944</b>	Sept	Important talks with Jinnah of Moslem League in Bombay on Hindu-Moslem unity.
<b>1946</b>	March	Conferred with British Cabinet Mission in New Delhi.
<b>1946</b>	Nov.	Began four-month tour of 49 villages in East Bengal to quell communal rioting over Moslem representation in provisional government.







## Round Table Conference

<https://www.insightsonindia.com/modern-indian-history/national-movement-1919-1939/second-round-table-conference-1931/>



Gandhi in Lancashire, September 1931

## Second Round Table Conference, 1931

### Background

- The second Round Table Conference was held in London from 7 September 1931 to 1 December 1931 with the participation of Gandhi and the Indian National Congress

- Two weeks before the Conference convened, the Labour government had been replaced by the Conservatives
- As a part of **Gandhi-Irwin pact**, Gandhi agrees to suspend the Civil Disobedience movement and participate in next Round Table Conference(RTC)

### Proceedings

- There were three major differences between the first and second Round Table Conferences
  - **Congress Representation**
    - The Gandhi–Irwin Pact opened the way for Congress participation in this conference.
    - Gandhi was invited from India and attended as the sole official Congress representative accompanied by Sarojini Naidu and also Madan Mohan Malaviya, Ghanshyam Das Birla, Muhammad Iqbal, Sir Mirza Ismail (Diwan of Mysore), S.K. Dutta and Sir Syed Ali Imam.
    - Gandhi claimed that the Congress alone represented political India; that the Untouchables were Hindus and **should not be treated** as a “minority”; and that there should be **no separate electorates** or **special safeguards** for Muslims or other minorities. These claims were rejected by the other Indian participants.
    - According to this pact, Gandhi was asked to call off the Civil Disobedience Movement (CDM) and if he did so the prisoners of the British government would be freed except the criminal prisoners, i.e. those who had killed British officials. He returned to India, disappointed with the results and empty-handed
  - **National Government**
    - Two weeks earlier the Labour government in London had fallen.
    - Ramsay MacDonald now headed a National Government dominated by the Conservative Party
  - **Financial Crisis**
    - During the conference, Britain went off the Gold Standard, further distracting the National Government
  - At the end of the conference Ramsay MacDonald undertook to produce a **Communal Award** for minority representation
  - Other important discussions were the responsibility of the executive to the legislature and a **separate electorate** for the Untouchables as demanded by Dr. B. R. Ambedkar.
  - Gandhi announced that henceforth he would work only on behalf of the **Harijans**: he reached a compromise with the leader of depressed classes, Dr. B. R. Ambedkar, over this issue; the two eventually resolved the situation with the Poona Pact of 1932



## Why nothing much was expected from Second RTC?

- Lord Irwin had been **replaced** by Lord Willingdon as viceroy in India. Just before the conference

began, the Labour government in England had been replaced by a National Government

- The British were also **angered by the increased revolutionary activities** which had claimed many European lives in India.
- The Right Wing or Conservatives in Britain led by Churchill strongly objected to the British government negotiating with the Congress on an equal basis. They, instead, demanded a strong government in India
- At the conference, Gandhi (and therefore the Congress) claimed to represent all people of India against **imperialism**.
  - The other delegates, however, did not share this view.
  - Historians point out that many of the delegates were conservative, government loyalists, and communalists, and these groups were used by the colonial government to neutralise the efforts of Gandhi

## Outcome of Second RTC

- The lack of agreement among the many delegate groups meant that no substantial results regarding India's constitutional future would come out of the conference
- The session ended with MacDonald's announcement of:
  - two Muslim majority provinces—North-West Frontier Province (NWFP) and Sindh;
  - the setting up of an Indian Consultative Committee;
  - setting up of three expert committees—finance, franchise and states; and
  - the prospect of a unilateral British Communal Award if Indians failed to agree
- Further, the government refused to concede the basic Indian demand of freedom

## Participants

- **British Representatives:**
  - Labour: [Ramsay MacDonald](#), [Wedgwood Benn](#), [Arthur Henderson](#), [William Jowitt](#), [Hastings Lees-Smith](#), [F. W. Pethick-Lawrence](#), [Lord Sankey](#), [Lord Snell](#), [J. H. Thomas](#)
  - Conservative: [Viscount Hailsham](#), [Samuel Hoare](#), [Earl Peel](#), [Oliver Stanley](#), [Marquess of Zetland](#)
  - Scottish Unionist: [Walter Elliot](#)
  - Liberal: [Isaac Foot](#), [Henry Graham White](#), [Robert Hamilton](#), [Marquess of Lothian](#), [Marquess of Reading](#),

- **Indian States' Representatives:** [Maharaja of Alwar](#), [Maharaja of Baroda](#), [Maharaja Of Darbhanga](#), [Nawab of Bhopal](#), [Maharaja of Bikaner](#), [Maharao of Kutch](#), [Rana of Dholpur](#), [Maharaja of Indore](#), [Maharaja of Jammu and Kashmir](#), [Maharaja of Kapurthala](#), [Maharaja of Nawanagar](#), [Maharaja of Patiala](#), Maharaja of Rewa, Chief Sahib of Sangli, Raja of Korea, Raja of Sarila, Sir [Prabhashankar Pattani](#) (Bhavnagar), [Manubhai Mehta](#) (Baroda), Sardar Sahibzada Sultan Ahmed Khan (Gwalior), [Sir Muhammad Akbar Hydari](#) (Hyderabad), [Mirza Ismail](#) (Mysore), Col. K.N. Haksar (Jammu and Kashmir), [T. Raghavaiah](#) (Travancore), [Liaqat Hayat Khan](#) (Patiala)
- **British-Indian Representatives:**
  - Government of India: [C. P. Ramaswami Iyer](#), Narendra Nath Law, M. Ramachandra Rao
  - Indian National Congress: [Mahatma Gandhi](#) (He was the sole representative of the Congress).
  - Muslims: [Aga Khan III](#),<sup>[a]</sup> [Maulana Shaukat Ali](#), [Muhammad Ali Jinnah](#), [A. K. Fazlul Huq](#), Sir [Muhammad Iqbal](#), [Muhammad Shafi](#), [Muhammad Zafarullah Khan](#), Sir Syed Ali Imam, Maulvi [Muhammad Shafi Daudi](#), Raja [Sher Muhammad Khan](#) of Domeli, [Abdul Halim Ghaznavi](#), Hafiz Hidayat Hussain, Sayed Muhammad Padshah Saheb Bahadur, Dr. Shafa'at Ahmad Khan, [Jamal Muhammad Rowther](#), [Kaja Mian Rowther](#), Nawab Sahibzada Sayed Muhammad Mehr Shah
  - Hindus: [M. R. Jayakar](#), [B. S. Moonje](#), Diwan Bahadur Raja Narendra Nath
  - Liberals: J. N. Basu, [C. Y. Chintamani](#), [Tej Bahadur Sapru](#),<sup>[a]</sup> [V. S. Srinivasa Sastri](#), [Chimanlal Harilal Setalvad](#)
  - Justice Party: [Raja of Bobbili](#), [Arcot Ramasamy Mudaliar](#), Sir [A. P. Patro](#), [Bhaskarrao Vithojirao Jadhav](#)
  - Depressed Classes: [B. R. Ambedkar](#),<sup>[a]</sup> [Rettamalai Srinivasan](#)
  - Sikhs: [Sardar Ujjal Singh](#), Sardar Sampuran Singh
  - Parsis: [Cowasji Jehangir](#), [Homi Mody](#), Phiroze Sethna
  - Indian Christians: [Surendra Kumar Datta](#), [A. T. Pannirselvam](#)
  - Europeans: [Edward Benthall](#), Sir Hubert Carr, T. F. Gavin Jones, C. E. Wood (Madras)
  - Anglo-Indians: [Henry Gidney](#)
  - Women: [Sarojini Naidu](#), [Begum Jahanara Shahnawaz](#),<sup>[a]</sup> [Radhabai Subbarayan](#)
  - Landlords: [Muhammad Ahmad Said Khan Chhatari](#) (United Provinces), [Kameshwar Singh of Darbhanga](#) (Bihar), [Raja of Parlakimedi](#) (Orissa), Sir Provash Chandra Mitter
  - Industry: [Ghanshyam Das Birla](#), [Sir Purshottamdas Thakurdas](#), [Maneckji Dadabhoj](#)
  - Labour: [N. M. Joshi](#), [B. Shiva Rao](#), [V. V. Giri](#)
  - Universities: [Syed Sultan Ahmed](#), Bisheshwar Dayal Seth
  - Burma: [Sir Padamji Ginwala](#)
  - Sindh: [Shah Nawaz Bhutto](#), [Ghulam Hussain Hidayatullah](#)



- Other Provinces: [Chandradhar Barua](#) (Assam), [Sahibzada Abdul Qayyum](#) (NWFP), [S. B. Tambe](#) (Central Provinces)
- **Indian States Delegation Staff:** [V. T. Krishnamachari](#) (Baroda), Richard Chenevix-Trench (Hyderabad), Nawab Mahdi Yar Jung (Hyderabad), S. M. Bapna (Indore), Amar Nath Atal (Jaipur), J. W. Young (Jodhpur), [Ram Chandra Kak](#) (Jammu and Kashmir), Sahibzada Abdus Samad Khan (Rampur), [K. C. Neogy](#) (Orissa states), [L. F. Rushbrook Williams](#), Jarmani Dass, [Muhammad Saleh Akbar Hydari](#), [K. M. Panikkar](#), [N. Madhava Rao](#)
- **British Delegation Staff:** [H. G. Haig](#), V. Dawson, K. S. Fitze, J. G. Laithwaite, W. H. Lewis, P. J. Patrick, [John Coatman](#), G. T. Garratt, R. J. Stopford
- **British Indian Delegation Staff:** [Geoffrey Corbett](#), A. Latifi, [Girija Shankar Bajpai](#), [Benegal Rama Rau](#), [Syed Amjad Ali](#), [Prince Aly Khan](#), A. M. Chaudhury, [Mahadev Desai](#), [Govind Malaviya](#), [K. T. Shah](#), P. Sinha
- **Secretariat-General:** R. H. A. Carter, K. Anderson, [C. D. Deshmukh](#), J. M. Sladen, Hugh MacGregor, G. F. Steward, A. H. Joyce, [Syed Amjad Ali](#), Ram Babu Saksena.



5th March 1931 - Gandhi Irwin pact

# Educational/Charitable Institutions

## [01] UNESCO MGIEP Transforming Education

*Mahatma Gandhi Institute of Education for Peace is UNESCO's Category 1 Research Institute focused on Transforming Education towards SDG 4.7 through programmes that promote social and emotional learning, innovate digital pedagogies and empower youth. Our Vision is "Building Kinder Brains". We believe in Transforming Education with Social and Emotional Learning for the Sustainable Development Goals (SDGs). At UNESCO MGIEP, we recognize the urgent need for Social Emotional Learning (SEL) to be mainstreamed into education systems to transform education and shape a future that is geared towards providing peace and human flourishing. SEL can be described as learning that allows all learners to identify and navigate emotions, practice mindful engagement and exhibit prosocial behaviour for human flourishing towards a peaceful and sustainable planet.*

<https://mgiep.unesco.org/>



## [02]

**MAHATMA GANDHI MEMORIAL MEDICAL COLLEGE**

*MGM Medical College (MGMMC), Indore was established in 1948. Residency surgeons accompanied the European and the native troops who were stationed in the region. The institution became famous in a short span of time and Dr.Impey constructed a building exclusively for female patients. The medical college is also known as MGMMC, Indore and is one of the oldest and the most prestigious educational institutions of the state.*

<https://www.mgmmcindore.in/index.html>

## [03] Mahatma Gandhi Labour Institute

*Mahatma Gandhi Labour Institute (MGLI) was established on 15th September, 1979 by the Government of Gujarat as an autonomous society under the Societies Registration Act, 1860 to provide for education, training, study and research in labour and related subjects in furtherance of the policy of the Government to promote harmonious industrial relations and social justice. The institute takes a comprehensive view of Labour and aims at serving the cause of labour including agricultural labour, women and child labour, self-employed, unorganised urban and rural labour besides organised labour in the Industrial, Commercial, Governmental cheap pharmacy without a prescription and service sectors. The principal means of action are Research, Training, Education and Dissemination of Information through seminars / workshops / colloquium etc.*

<https://mgli.gujarat.gov.in/>





Kasturba Health Society's

MAHATMA GANDHI INSTITUTE OF MEDICAL SCIENCES

NAAC Accredited "A+" Grade

[Q4]

*MGIMS: Quality Medical Education The institute strives to produce doctors of high clinical competence, professional attitudes and ethical behavior. The Institute believes that Gandhian values and principles are relevant even today and it displays a fierce commitment to advancement of medical education without losing the humane touch. We, at MGIMS, are conscious of the fact that medical education needs to maintain the right balance in the eternal triangle of 'quality, quantity and equity'. The students at MGIMS are drawn from all parts of the country and come from all kinds of social backgrounds. Every effort is made to acquaint the medical student to the real rural India. Our approach to medical education with the spotlight on rural community-oriented education makes our doctors sensitive to the felt needs of the people they would be serving in their future. Our students are expected to adhere to professional norms which include altruism, compassion, empathy, accountability, honesty and integrity. Drawn from all parts of India, MGIMS has the services of committed, trained full time teachers and physicians, many of whom have won prestigious National and International awards.*

<https://www.mgims.ac.in/>

Mahatma Gandhi University of Medical Sciences and Technology

[Q5]



*Established in 2011, the Mahatma Gandhi University of Medical Sciences and Technology (MGUMST), Jaipur, stands proudly as the first Private Medical University in Rajasthan. The research landscape at MGUMST, Jaipur stands as a testament to its unwavering commitment to advancing medical knowledge and redefining healthcare practices.*

<https://www.mgumst.org/>



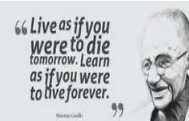
Mahatma Gandhi University

The University Motto is "Academic Excellence"

Re-accredited with 'B+' grade by NAAC



TELANGANA  
RISING



[Q6]

*The Government of Andhra Pradesh established Nalgonda University in the year 2007 vide Government Orders in G.O.19/HE (UE-II) Department, dt: 13/3/2007 by suitably amending the Andhra Pradesh Universities Act 1991 under Section-3(1) in L.A.Bill No.4 of 2007. The*

establishment of this university is part of the vision of the Government of Andhra Pradesh to promote access, equity and inclusiveness in Higher Education.

This University has been renamed by the Government of Andhra Pradesh as Mahatma Gandhi University by amending the Schedule of Act 4 of 1991, which was published in the A.P. Gazette on April 28, 2008. The University Head Quarters were located in Nalgonda town during the reporting year 2010-11 and its permanent campus is being developed in 240 acres of land allotted to the University on the state highway (Nalgonda - Narketpally) at Anneparthi, 7kms from Nalgonda town.

<https://mguniversity.ac.in/aboutus>

[07]

## महात्मा गाँधी केन्द्रीय विश्वविद्यालय

### Mahatma Gandhi Central University

MAHATMA GANDHI CENTRAL UNIVERSITY (MGCU) came into existence by an Act of Parliament, Central Universities (Amendment) Act 2014 (No. 35 of 2014). The University became functional on 3<sup>rd</sup> February 2016. MGCU is situated in Motihari (Bankat), on National Highway 28.

MGCU is proving to be an excellent centre of Higher Studies in both Basic, Applied and Technical educational fields. There are as many as total 04 Undergraduate; 22 Postgraduate; 19 M.Phil. and 20 Ph.D. Programmes of Study running under total 07 Schools and 20 teaching Department under them. This is one of the salient characteristics of the University which has attracted the enthusiastic learners from different parts of the country to seek admission here. Needless to reiterate, the well-experienced and competent Faculty of the University is the central basis for the academic excellence being sustained herein.

The location of the University in Motihari, Bihar does take us to the glorious historic year of 1917 when Mahatma Gandhi started his well-known SATYAGRAHA, the first ever anti-colonial struggle against the British. It is rightly said that Motihari made Mahatma Gandhi the BAPU, the premier MASS LEADER who henceforward revolutionized the whole India through miraculous mantras of Truth and Non-Violence. No wonder, MGCU is committed towards inculcating the spirit of SATYAGRAHA, TRUTH and NON-VIOLENCE among our learners towards rendering their invaluable services to the humanity.

Christened after Mahatma Gandhi, FATHER OF NATION, MGCU is one of the emerging public Central Universities of India. The Motto of the University is enshrined in the LOGO: "मयि श्रीः श्रयतां यशः". The very logo is an invocation of Vedic Chant meant for showering the prosperity of name, fame and riches upon all. This is the guiding principle behind the educational spirit of this University. All the Members of the University (both Teaching & Non- Teaching) work heart and soul



towards enabling our students/ learners to achieve the all- round success and prosperity.

<https://mgcub.ac.in/>

### [08] Mahatma Gandhi Medical College and Research Institute

Mahatma Gandhi Medical College and Research Institute is a leading medical institution in the country, having figured among the top 50 medical institutions, as per India Rankings 2023, released by NIRF, India. Named after the father of our nation Mahatma Gandhi, MGMCRI is head and shoulders above many a medical college in the country and continues to inspire the young and avid minds of prospective medical professionals.

A constituent College of Sri Balaji Vidyapeeth, Pondicherry (a Health Sciences Deemed to be University, accredited by NAAC with A++ Grade), MGMCRI offers a salubrious, yet academically challenging environment that boasts of an excellent reputation, synonymous with the availability of well qualified and experienced faculty, state-of-the-art infrastructure, well trained supportive staff, patient friendly health care team and above all eager, bright and discerning students who are ever ready to tread on their chosen path and profession with diligence, obedience, commitment, perseverance and dedication.

<https://mgmcric.ac.in/>

### [09] MAHATMA GANDHI KASHI VIDYAPITH, VARANASI

Mahatma Gandhi Kashi Vidyapith is a Public University located in Varanasi or Benaras, Uttar Pradesh, India. Established in 1921 as Kashi Vidyapith and later renamed, it is administered under the state legislature of the government of Uttar Pradesh. The university has more than 350+ affiliated colleges spread over five Districts(Varanasi, Chandauli, Bhadohi, Mirzapur, Sonbhadra). It is one of the largest State Universities in Uttar Pradesh, with hundreds of thousands of students, both rural and urban. It offers a range of Professional and Academic courses in Arts, Science, Commerce, Law, Computing and Management. Mahatma Gandhi Kashi Vidyapeeth has earned B+ status from the National Assessment and Accreditation Council.

<https://www.mgkvp.ac.in/TheUniversity/AboutUs>



# Mahatma Gandhi Ashram @ Sabarmati, Ahmedabad

<https://www.gandhiashramsabarmati.org/en/>



## Introduction:

Sabarmati Ashram, formerly known as 'Satyagraha Ashram', situated in Ahmedabad at the Kocharab Bungalow of Jivanlal Desai, a barrister. Later on it was shifted to the banks of Sabarmati river and then it came to be known as 'Sabarmati Ashram'. Gandhi stayed at the Ashram from 1915 to 1933 later on the Ashram was disbanded. The Ashram is a witness to many important historical events.

## History:

"This is the right place for our activities to carry on the search for Truth and develop Fearlessness- for on one side, are the iron bolts of the foreigners, and on the other, thunderbolts of Mother Nature".- This is how Gandhiji described the site of Sabarmati Ashram when he first visited the place for assessing if it was suitable for carrying out his work.

The site of 36 acres was a waste land full of snakes, but the order was not to kill them.

The Satyagraha Ashram, later renamed as Harijan Ashram, was started in all earnest with a two-fold purpose-one was to carry on the search for Truth, and the other was to create a non-violent group of workers, who would create a non-violent group of workers, who would organize and help to secure freedom for the country.

The Satyagraha Ashram was founded on May 25, 1915 in Ahmedabad at Kochrab, when Gandhi returned from South Africa, with 25 inmates. The Ashram was shifted on the bank of river Sabarmati on 17 June, 1917. Devoted ashramites led a community life in search of Truth and Non-violence under his guidance.

## ASHRAM DARSHAN (A view of the ashram)

While at Sabarmati, Gandhiji lived in a small cottage which is now known as 'Hridaya (Heart) Kunj'. It is a place of great historic value, where even today visitors find some of the things which Gandhiji used- a writing desk, a khadi kurta, a yarn spun by him and some of his letters.

### Nandini:

It is on the right hand side of 'Hridaya Kunj'. It is an old Ashram guest house, where guests from India and abroad are put up.

### Vinoba Kutir:

Named after Acharya Vinoba Bhave who stayed here, and also known as Mira Kutir after Mirabehn, Gandhiji's disciple, daughter of a British Admiral.

### Upasana Mandir:

It is an open-air prayer ground, situated between 'Hridaya Kunj' and 'Magan Kutir' (the hut where Maganlal Gandhi, the ashram manager, used to stay).

Here, Gandhiji used to refer to individual questions after prayers and as the head of the family analysed and gave his solutions.



### Gandhi Sangrahalaya:

An important feature of the Ashram is Gandhi Sangrahalaya, a museum inaugurated by Jawaharlal Nehru on May 10, 1963.

It has five units and a library, two photo-galleries and an auditorium.

The museum houses eight life-sized colour oil-paintings and an exhibition on Gandhiji's life 'My life is My Message' and 'Gandhiji in Ahmedabad'. An archive has also been set up. It stores 34,066 letters by Gandhiji, manuscripts of his 8,633 articles, negatives of 6,367 photographs, 134 reels of microfilm of his writings, 210 films on Gandhiji and the freedom struggle. The library has over 30,000 books, 155 letters of felicitation received by Gandhiji, besides miscellaneous memorabilia comprising of coins, postal stamps and the like. The museum measuring 24,000 sq. feet in area has besides 54 blocks of 20' x 20' each, a conference hall and an auditorium for watching films and video.

The Sangrahalaya also arranges for publication and sale of Gandhian literature.

The Sangrahalaya remains open for visitors from 8.00 a.m. to 7.00 p.m. on all days including Sundays and Holidays.

#### Address:

Sabarmati Ashram, Gandhi Smarak Sangrahalaya,  
Gandhi Ashram, Ahmedabad-380027, Gujarat, India.

Telephone: (O) 2755 7277 (R) 2755 6659 | Fax: 2756 0569

E-mail: mahatma@sabarmati.org | Website : [Official website of Sabarmati Ashram](http://www.sabarmati.org)

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## Remembering Gandhi's Sabarmati

<https://www.dailypioneer.com/2017/columnists/remembering-gandhis-sabarmati.html>



This June marked the centenary of Mahatma Gandhi's Sabarmati Ashram in Ahmedabad. How the ashram evolved and became a guiding light of India's freedom struggle, is an interesting story

June 2017 marked the centenary of Mahatma Gandhi's Sabarmati Ashram in Ahmedabad. How it evolved and became a guiding light of India's freedom struggle is really interesting and worth a share. The Mahatma left the shores of India for London in 1888. Minor interludes notwithstanding, he mostly stayed away, primarily in South Africa, to return to India in January 1915. He was 45 then and had spent more than 25 years overseas. Rightly so, Gopal Krishna Gokhale advised the Mahatma to desist from taking questions on India before acquainting himself with his country.

The Mahatma followed Gokhale to India. From Cape Town, he came to London in transit; fell ill; and had to perforce extend his stay in Britain. His relatives and colleagues from Phoenix settlement, his advance party to India, had already arrived and were put up at Rabindranath Tagore's Santiniketan, West Bengal. Tagore agreed to bear their expenses. The Mahatma and Kasturba arrived in Santiniketan on February 17, 1915, and were accorded a warm public reception. The Mahatma set about introducing changes in the everyday routine of Santiniketan and was allowed by Tagore who removed himself from the scene. Servants and kitchen staff withdrew too from the manual task. But these changes could not sustain. The austerity introduced by the Mahatma left little time for Santiniketan inmates to pursue literary and extracurricular interests. The Mahatma realised that Santiniketan could not become another Phoenix.

The death of Gokhale in 1915 forced the Mahatma to move out of Santiniketan. Gokhale wanted him to join his 'servants of Indian society'. He was supportive of the Mahatma's idea of a community living on the pattern of Phoenix. However, with Gokhale gone, the Mahatma could no longer expect to receive funds from the 'servants of Indian society'. The Mahatma was not appreciative of the work being done by the society and felt that he would become "a disturbing factor" if he took its membership. He, therefore, withdrew his application to join the society. Honouring Gokhale's desire, the Mahatma did set about touring India immediately. After his Calcutta and Burma visit, he participated in the Kumbh Mela organised at Haridwar where the Phoenix party was requested to assist the organisers. Their past experience ensured that the work of scavenging became the party's special function. But Haridwar left the Mahatma unimpressed. His experience there helped him decide where he should live and what he should do. He felt the necessity of establishing a permanent settlement which gave practical vent to his ideas.

The first site of the ashram was Kochrab, founded on May, 25 1915. Jivanlal Desai, a barrister in Ahmedabad, offered to let his bungalow to the Mahatma's party of 35. An

important issue was to settle the name of the ashram. Among the names suggested were Seva Ashram, Seva Mandir and Tapovan. The Mahatma initially liked 'Seva Ashram' but then thought otherwise. Taking on the name of Tapovan would make them all tapasvees. He then settled on 'Satyagraha Ashram' for it aptly conveyed his goal and method of service.

To regulate the conduct of the ashram, the Mahatma decided to formulate rules. This was promptly printed and circulated. At Kochrab, there were no servants and members were expected to follow a strict regime of vegetarian food, manual labour, social service, celibacy and prayer. At the Mahatma's behest, the ashram inmates took vows which amounted to a demanding code of asceticism. Far from being an expression of Hindu orthodoxy, they challenged the basic tenets of caste ideology. No caste distinctions were to be tolerated. The issue that generated great controversy was the admittance of an untouchable family in the ashram.

The Mahatma took in a Gujarati Dhed family at Kochrab posing a direct challenge to Hindu orthodoxy. This issue afforded the Mahatma an opportunity to demonstrate the efficacy of Satyagraha. When supporters who had provided monetary assistance withdrew in protest, the Mahatma threatened to shift the ashram to where the untouchables lived. The financial situation of the ashram improved unexpectedly when the Mahatma received a donation from a wealthy textile magnet, Ambalal Sarabhai, who became his friend and a generous supporter.

Plague broke out around Kochrab and the Mahatma found himself unable to ensure the well-being of children. With assistance from a merchant, Punjabhai Hirachand, an alternative site was found on the banks of Sabarmati. As jail going was an expected outcome of Satyagraha, the Mahatma thought that the choice of site in the vicinity of the jail was appropriate. The area around the goal was comparatively cleaner and the open grounds provided place for construction of simple buildings by the party which now numbered 40.

The responsibility of setting up and constructing the new ashram fell on Maganlal, the Mahatma's nephew. The early phase of Sabarmati ashram is reminiscent of hardships associated with the establishment of Phoenix and Tolstoy farm. Simple structures of mud, bricks, tiles and wood painted with coal tar were erected, including a school building, a dining hall, kitchen, library and a room in which handlooms were installed. Initially the Mahatma lived in the room with the looms but later shifted to Hridya Kunj, adjacent to the river bank.

Maganlal Gandhi played a vital role in managing the ashram. Many a times he faced resistance from the ashramites. On one occasion, he had to deal with a full-scale revolt. However, the Mahatma stood by him and made it clear that the fate of Maganlal



and ashram were bound together. The shortcoming of people attracted to the ashram was a constant source of worry to the Mahatma. He had hoped to attract self-motivated people but soon realised that a large many can flocked to the ashram enamoured by the Mahatma's persona.

In 1926, the Mahatma decided to retire from public life for one year and attend to the affairs of the ashram. It was the longest period he would stay at Sabarmati. He decided to register the ashram as a trust and transfer the management to a committee, significantly reducing Maganlal Gandhi's workload. Unfortunately, Maganlal died in April 1928. His death was a crushing blow to the Mahatma which also brought down the standards within the ashram.

There was high incidence of rule violation in the ashram. Vows pertaining to observances such as non-stealing, non-possession and control of palate were frequently broken. The Mahatma insisted that all members of the ashram, young and old, married and unmarried, observe 'brahmacharya'. This aroused controversy. The Mahatma failed to foresee that many of his followers were either unprepared or unsuited for the arduous discipline and observing absolute vows. Violation of the vows of the 'brahmacharya' was a common problem. The only alternative to avoiding a public scandal was to arrange marriage for offenders. Chhaganlal Gandhi, his cousin, was once found guilty of petty larcenies. Once Kasturba, it was learnt, had retained a number of cash gifts over the years for her personal use, which under the rules of the ashram, amounted to theft. Another incident was the seduction of a widow by a young man in the ashram.

Workers of Sabarmati had taken part in campaigns such as Champaran, Ahmadabad Mill Strike and Kheda. During the Dandi March, 78 men from the ashram were given the opportunity to prove their worth towards the cause of swaraj. On March 12, 1930, they formed a column inside the ashram and began their walk towards Dandi. The 24-day march was a triumph for the Mahatma's grassroots activism. About the ashram contribution, the Mahatma wrote to one of the women ashramites, "How fortunate you are. You got beaten and also awarded jail sentence!"



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# Dandi Yatra

## Salt March



Gandhi leading his followers on the Salt March to abolish the British salt laws.

Date	12 March 1930 - 6 April 1930
Location	<a href="#">Sabarmati</a> , <a href="#">Ahmedabad</a> , <a href="#">Gujarat</a> , India
Also known as	Dandi Salt March, Dandi Salt Satyagraha
Participants	<a href="#">Mahatma Gandhi</a> and 78 others



Sculpture in New Delhi, India, depicting Mahatma Gandhi leading the 1930 Salt March.

**Salt March**, major nonviolent protest action in [India](#) led by [Mahatma Gandhi](#) in March–April 1930. The march was the first act in an even-larger campaign of [civil disobedience](#) (*satyagraha*) that [Gandhi waged](#) against [British](#) rule in India that extended into early 1931 and garnered Gandhi widespread support among the Indian populace and considerable worldwide attention.

[Salt](#) production and distribution in India had long been a lucrative [monopoly](#) of the British. Through a series of laws, the Indian populace was prohibited from producing or selling [salt](#) independently, and instead Indians were required to buy expensive, heavily taxed salt that often was imported. This affected the great majority of Indians, who could not afford to buy it. Indian protests against the salt tax began in the 19th century and

remained a major [contentious](#) issue throughout the period of British rule of the [subcontinent](#).

In early 1930 Gandhi decided to mount a highly visible demonstration against the increasingly repressive salt tax by marching through what is now the western Indian state of [Gujarat](#) from [his religious retreat at Sabermati](#) (near [Ahmadabad](#)) to the town of Dandi (near [Surat](#)) on the [Arabian Sea](#) coast. He set out on foot on March 12, 1930, accompanied by several dozen followers. After each day's march the group stopped in a different village along the route, where increasingly larger crowds would gather to hear Gandhi protest the unfairness of the tax on poor people. Hundreds more would join the core group of followers as they made their way to the sea, and on April 5 the [entourage](#) reached Dandi after a journey of some 240 miles (385 km). On the morning of April 6, Gandhi and his followers picked up handfuls of salt along the shore, thus technically "producing" salt and breaking the law.

The march to independence

The Salt March was just one event in the century-long [Indian Independence Movement](#). Learn more about the struggle against British rule in [this timeline](#).

No arrests were made that day, and Gandhi continued his *satyagraha* against the salt tax for the next two months, exhorting other Indians to break the salt laws by committing acts of civil disobedience. Thousands were arrested and imprisoned, including [Jawaharlal Nehru](#) in April and Gandhi himself in early May after he informed [Lord Irwin](#), the [viceroy](#) of India, of his intention to march on the nearby Dharasana saltworks. News of Gandhi's detention [spurred](#) tens of thousands more to join the *satyagraha*. The march on the saltworks went ahead as planned on May 21, 1930, led by the poet [Sarojini Naidu](#), and many of the some 2,500 peaceful marchers were attacked and beaten by police. By the end of the year, some 60,000 people were in jail.

Gandhi was released from custody in January 1931 and began negotiations with Lord Irwin aimed at ending the *satyagraha* campaign. A truce subsequently was declared, which was formalized in the [Gandhi-Irwin Pact](#) that was signed on March 5. The calming of tensions paved the way for Gandhi, representing the [Indian National Congress](#), to [attend](#) the second session (September–December 1931) of the [Round Table Conference](#) in [London](#).



[Kindly visit these Web Links to see the Videos](#)

<https://www.youtube.com/watch?v=EYY4SPJlbok>

<https://www.youtube.com/watch?v=9aN-xB5GuYw>

<https://www.youtube.com/watch?v=xmIUizTeJdQ>





Gandhiji at Tower building, behind Begumwadi, Bharuch, during Dandi Yatra





<https://www5.open.ac.uk/research-projects/making-britain/content/1942-quit-india-movement>

<https://www.nextias.com/blog/quit-india-movement/>

## 1942 Quit India Movement

### Date:

08 Aug 1942

### Event location:

Gowalia Tank Maidan, Bombay, India

### About:

On 8 August 1942 at the All-India Congress Committee session in Bombay, Mohandas Karamchand Gandhi launched the 'Quit India' movement. The next day, Gandhi, Nehru and many other leaders of the Indian National Congress were arrested by the British Government. Disorderly and non-violent demonstrations took place throughout the country in the following days.

By the middle of 1942, Japanese troops were approaching the borders of India. Pressure was mounting from China, the United States and Britain to solve the issue of the future status of India before the end of the war. In March 1942, the Prime Minister dispatched Sir Stafford Cripps, a member of the War Cabinet, to India to discuss the British Government's Draft Declaration. The draft granted India Dominion status after the war but otherwise conceded few changes to the British Government Act of 1935. The draft was unacceptable to the Congress Working Committee who rejected it. The failure of the Cripps Mission further estranged the Congress and the British Government.

Gandhi seized upon the failure of the Cripps Mission, the advances of the Japanese in South-East Asia and the general frustration with the British in India. He called for a voluntary British withdrawal from India. From 29 April to 1 May 1942, the All India Congress Committee assembled in Allahabad to discuss the resolution of the Working Committee. Although Gandhi was absent from the meeting, many of his

points were admitted into the resolution: the most significant of them being the commitment to non-violence. On 14 July 1942, the Congress Working Committee met again at Wardha and resolved that it would authorise Gandhi to take charge of the non-violent mass movement. The Resolution, generally referred to as the 'Quit India' resolution, was to be approved by the All India Congress Committee meeting in Bombay in August.

On 7 to 8 August 1942, the All India Congress Committee met in Bombay and ratified the 'Quit India' resolution. Gandhi called for 'Do or Die'. The next day, on 9 August 1942, Gandhi, members of the Congress Working Committee and other Congress leaders were arrested by the British Government under the Defence of India Rules. The Working Committee, the All India Congress Committee and the four Provincial Congress Committees were declared unlawful associations under the Criminal Law Amendment Act of 1908. The assembly of public meetings were prohibited under rule 56 of the Defence of India Rules. The arrest of Gandhi and the Congress leaders led to mass demonstrations throughout India. Thousands were killed and injured in the wake of the 'Quit India' movement. Strikes were called in many places. The British swiftly suppressed many of these demonstrations by mass detentions; more than 100,000 people were imprisoned.

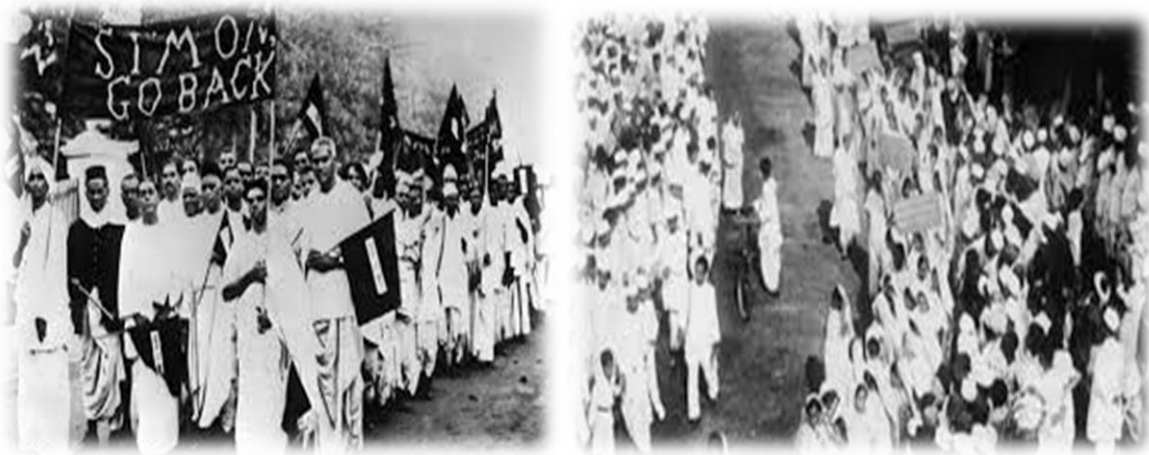
The 'Quit India' movement, more than anything, united the Indian people against British rule. Although most demonstrations had been suppressed by 1944, upon his release in 1944 Gandhi continued his resistance and went on a 21-day fast. By the end of the Second World War, Britain's place in the world had changed dramatically and the demand for independence could no longer be ignored.

#### **Organizer:**

Mohandas Karamchand Gandhi

#### **People involved:**

Maulana Abul Kalam Azad, Subhas Chandra Bose, Mohandas Karamchand Gandhi, Mohammed Ali Jinnah, Asoka Mehta, Jaya Prakash Narayan, Jawaharlal Nehru, Sardar Vallabhbhai Patel, Dr Rajendra Prasad, Chakravarti Rajgopalachari.







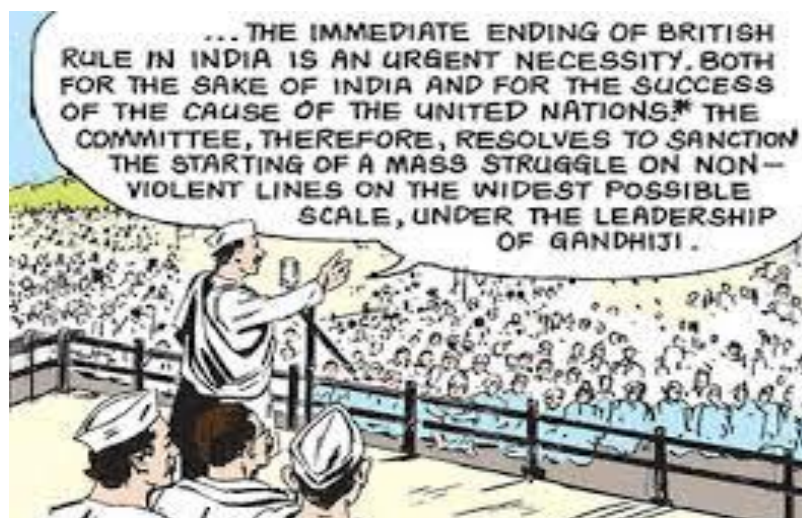
**[Visit these Web Links to see the Videos \[QUIT India\]](#)**

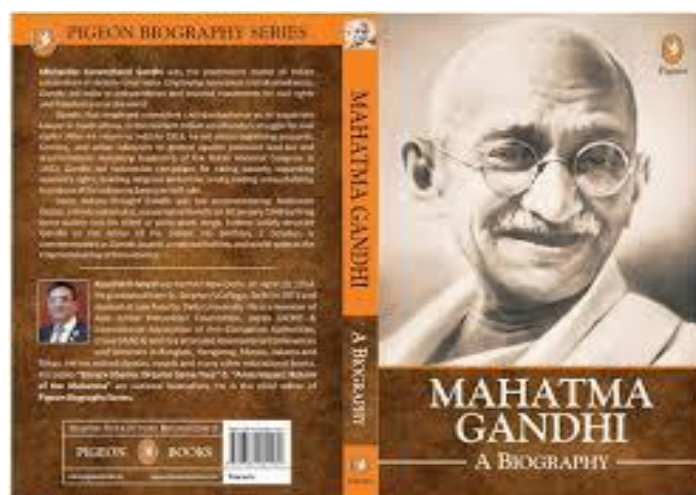
[https://www.facebook.com/watch/live/?ref=watch\\_permalink&v=304473065390112](https://www.facebook.com/watch/live/?ref=watch_permalink&v=304473065390112)

<https://www.facebook.com/watch/?v=453451463127495>

<https://www.youtube.com/watch?v=7LesmvzxIYQ>

<https://www.youtube.com/watch?v=oZIIludZto>





*Some men changed their times...  
One man changed the World for all times!*

Kindly visit the Web Link to read the BOOK

<https://www.mkgandhi.org/ebks/An-Autobiography.pdf>

[https://www.mkgandhi.org/intro\\_autobio.php](https://www.mkgandhi.org/intro_autobio.php)

## **Introduction to Gandhi Autobiography**

Gandhi's autobiography, which he had titled 'My experiments with Truth' can be rated as one of the most popular and the most influential books in the recent history. It was written at the instance of Swami Anand. It appeared in the Weekly 'Navjivan' during 1925-28. It covers Gandhi's life up to 1920. He did not cover the period after that as it was well known to the people and most of the concerned persons were alive. Besides he felt that his experiments in that period were yet to yield definite conclusions.

Gandhi's autobiography is very different from other autobiographies. The autobiographies normally contain self-praise by the authors. They want to criticize their opponents and boost their own image in the people's eyes. Gandhi's autobiography is completely free from all this. It is marked with humility and truthfulness. He had not hidden anything. In fact, he is rather too harsh on himself. He did not want to show to the world how good he was. He only wanted to tell the people the story of his experiments with Truth, for Gandhi, was the supreme principle, which includes many other principles. Realization of the Truth is the purpose of human life. Gandhi always strove to realize the Truth. He continuously tried to remove impurities in himself. He always tried to stick to the Truth as he knew and to apply the knowledge of the Truth to everyday life. He tried to apply the spiritual principles to the practical situations. He did it in the scientific spirit. Sticking to the truth means Satyagraha. Gandhi therefore called his experiments as 'Experiments with Truth' or 'Experiments in the science of Satyagraha.' Gandhi also requested the readers to treat those experiments as illustrative and to carry out their own experiments in that light.

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## Gandhi: An Introduction

Mohandas Karamchand Gandhi was a man considered one of the great sages and prophets. He was held as another Buddha, another Jesus, Indians called him the 'Father of the Nation'. They showered their love, respect and devotion on him in an unprecedented measure. They thronged his way to have a glimpse of him, to hear one word from his lips. They applied on their foreheads the dust on the path he had trodden. For them, he was almost an incarnation of God, who had come to break the chains of their slavery. The whole world bowed to him in reverence. Even his opponents held him in great respect.

Mohandas Gandhi was, however, not a great scholar, nor was he a great warrior. He was not born with exceptional faculties. Neither was he a good orator, nor a great writer. He did not claim anything exclusively divine in him. He did not claim being a prophet or having superhuman powers. He considered himself an average man with average abilities. Born in a middle class Bania family in an obscure princely State in a corner of India, he was a mediocre student, shy and nervous. He could not muster courage to speak in public. His first attempt at legal practice miserably failed.

But he was a humble seeker of Truth. He was a man with exceptional sincerity, honesty and truthfulness. For him, understanding meant action. Once any principle appealed to him, he immediately began to translate that in practice. He did not flinch from taking risks and did not mind confessing mistakes. No opposition, scorn or ridicule could affect him. Truth was his sole guiding star. He was ever-growing; hence he was often found inconsistent. He was not concerned with appearing to be consistent. He preferred to be consistent only with the light within.

He sacrificed his all and identified himself with the poorest of the poor. He dressed like them, lived like them. In the oppressed and the depressed people, he saw God. For him, they too were sparks of the divine light. They might not have anything else, but they too had a soul. For Gandhi, soul-force was the source of the greatest power. He strove to awaken the soul-force within himself and within his fellowmen. He was convinced that the potentialities of the soul-force have no limit. He himself was a living example of this conviction. That is why this tiny and fragile man could mobilise the masses and defeat the mighty British empire. His eleven vows, his technique of Satyagraha, his constructive programme - all were meant to awaken and strengthen the soul-force. He awakened and aroused a nation from semi-consciousness. It was a Herculean task. For, India was not a united country, it was a sub-continent. It was a society divided in different classes, castes and races, in people with different languages, religions and cultures.

It was a society where almost half of the population i.e., women, was behind purdah or confined to the four walls of houses, where one-fourth of the population - the depressed classes - was living marginalised life, where many did not have a single full meal every day. Gandhi made the oppressed sections wake up and break their chains. He mobilised the people and united them to work for the cause of Swaraj, which gave them a sense of belonging, a sense of purpose. Gandhi wanted to win Swaraj for the masses. For him, Swaraj did not mean replacement of White masters by brown masters. Swaraj meant self-rule by all. He said: "Real Swaraj will come, not by the acquisition of the authority by a few, but by the acquisition of the capacity by all to resist authority when it is abused." He worked to develop such a capacity. Development of such a capacity involved transformation of the individual.

Transformation of the individual and transformation of the society - they were not separate, unrelated things for Gandhi. Revolutionary social philosophies had concentrated on changing the society. On the other hand, spiritual seekers had concentrated on the inner change. Gandhi not only bridged the gap between these extremes, he fused them together. Gandhi was thus both a



saint and a social revolutionary. For Gandhi, unity of life was great truth. His principle of non-violence stemmed from this conviction. Non-violence was not a matter of policy for him; it was a matter of faith. He applied the doctrine to all the departments of individual and social life and in so doing revolutionized the doctrine, made it dynamic and creative. He believed that a true civilization could be built on the basis of such non-violence only.

He rejected the modern civilization. For him, it was a disease and a curse. This civilization leads to violence, conflicts, corruption, injustices, exploitation, oppression, mistrust and a process of dehumanisation. It has led the world to a deep crisis. The earth's resources are being cornered by a handful of people without any concern for others and for the coming generations. The conventional energy sources are getting depleted. Forests are being destroyed. Air, water, soil- everything has been polluted.

We are living under the shadow of nuclear war and environmental disasters. Thinking men the world over are looking to Gandhi to find a way out of this crisis and to build an alternative model of sustainable development. Gandhi knew that the earth has enough to satisfy everybody's need but not anybody's greed. He had called for the replacement of greed with love. Gandhi is, therefore, now a source of inspiration and a reference book for all those fighting against racial discrimination, oppression, domination, wars, nuclear energy, environmental degradation, lack of freedom and human rights- for all those who are fighting for a better world, a better quality of life. Gandhi is, therefore, no longer an individual. He is a symbol of all that is the best and the most enduring in the human tradition. And he is also a symbol of the alternative in all areas of life- agriculture, industry, technology, education, health, economy, political organisations, etc. He is a man of the future - a future that has to be shaped if the human race has to survive and progress on the path of evolution.

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## Biography Of Mahatma Gandhi

We hereby give a short version compiled from his Autobiography. We cover the period of his life from 1869 to 1922.

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### **Birth and Parentage**

Mohandas Karamchand Gandhi was born at Porbandar, a coastal city in Kathiawad (now a part of the Gujarat State) on the 2nd October 1869. He was the youngest child of his parents, Karamchand and Putlibai.

Gandhi belonged to the Modh Bania community. They were originally grocers. However, Uttamchand, Mohan's grandfather, rose to become Dewan of the Porbandar State. Mohan's father, Karamchand, also served as the Dewan of Porbandar, Rajkot and Vankaner States. Kathiawar then had about 300 small States. Court intrigues were the order of the day. At times, Gandhis became their victim. Uttamchand's house was once surrounded and shelled by the State troops. Karamchand was once arrested. However, their courage and wisdom earned them respect. Karamchand even became a member of the Rajashanik Court, a powerful agency to solve disputes among the States.

Karamchand had little education, but had shrewdness of judgment and practical knowledge acquired through experience. He had little inclination to amass wealth and left little for his children. He used to say that "My children are my wealth". He married four times, had two daughters by the first two marriages and one daughter and three sons by his fourth marriage.

Putlibai, his fourth wife, was younger to him by 25 years. She was not much educated but was well-informed about practical matters. Ladies at the palace used to value her advice. She was deeply religious and superstitious and had strong will-power. She used to visit the temple daily and regularly kept difficult vows. Mohan loved his mother. He used to accompany her to the Haveli (Vaishnav temple).

Mohan had a great devotion for his father and he often used to be present at the discussions about the State problems. Gandhis had Parsi and Muslim friends and Jain monks used to make regular visit. Mohan thus had occasion to hear discussions about religious matters also. Being the youngest, he was the darling of the household.

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## Childhood

Mohan attended Primary School at Porbandar. When he was seven, his family moved to Rajkot. He was a mediocre student, was shy and avoided any company. He read little besides the text books and had no love for outdoor games. He had no love for outdoor games. However, he was truthful, honest, sensitive and was alert about his character. Plays about Shravan and Harishchandra made a deep impression on him. They taught him to be truthful at any cost and to serve his parents with devotion.

He was married along with his brother and cousin for the sake of economy and convenience. He was only 13 then. He enjoyed the festivities of the marriage. Kasturbai, his wife, was of the same age. She was illiterate but strong-willed. His jealousy and immature efforts to make her an ideal wife led to many quarrels. He wanted to teach her but found no time. His experience later made him a strong critic of child-marriages.

Mohan joined High School at Rajkot. He was liked by the teachers and often received prizes. But he neglected physical training and hand-writing. Habit of taking long walks made up for the first neglect, but he had to repent later for the neglect of handwriting. He was devoted to his father and considered it his duty to nurse him during his illness. In the High-School, he made friends with one Sheikh Mehtab, a bad character. He stuck to the friendship despite warnings from family-members. He wanted to reform Mehtab but failed. Mehtab induced him to meat-eating, saying that it made one strong and that the British were ruling India because they were meat-eaters. Mohan was frail and used to be afraid even to go out alone in the dark. The argument appealed to him. Later, he realized that lying to his parents was worse than not eating meat, and abandoned the experiment.

Mehtab once sent him to a brothel, but God's grace saved him. He induced Mohan to smoking. This once led to stealing. But all this became unbearable for Mohan. He confessed his guilt to his father, who did not rebuke him but wept silently. Those tears cleaned Mohan's heart and taught him a lesson in nonviolence.

Mohan's father died when Mohan was 16. He had nursed him daily. But at the time of his death, Mohan was with his wife. He always felt ashamed for this lapse. Mohan passed the matriculation examination in 1887. He attended the College at Bhavnagar, but left after the first term. At that time, the idea of his going to England for studying law came up. Mohan was fascinated. He made up his mind and overcame resistance from the family-members. He took the vow not to touch wine, women and meat at the instance of his mother to remove her fears. He then sailed from Bombay in September 1888, leaving behind his wife and a son. The caste elders were against his going to England. They excommunicated him from the caste.

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## **Gandhi in England**

Gandhi reached England by the end of September 1888. Everything was strange to him. He was shy and diffident, could not speak English fluently and was ignorant of British manners. Naturally, loneliness and homesickness gripped him. Gandhi became a vegetarian for life. It was difficult to get vegetarian food. Friends persuaded him to break the vow of vegetarianism but he stuck to it. He began searching vegetarian restaurants and found one ultimately. He purchased Salt's book 'Plea for Vegetarianism', read it and became vegetarian out of conviction. He studied other literature and joined the Vegetarian Society.

He came in contact with the leaders of that radical cult, became a member of the Society's Executive Committee and contributed articles to the Society's paper. He even started a Vegetarian club in his locality and became its Secretary. This experience gave him some training in organising and conducting Institutions. Experiments about diet became a life-long passion for him.

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## **Gandhi tries to play the 'English Gentleman'**

For a brief period, Gandhi tried to become 'The English Gentleman' to overcome lack of confidence and to make up for the 'fad' of vegetarianism. He wanted to become fit for the British elite society. He got clothes stitched from an expensive and fashionable firm, purchased an expensive hat and an evening suit and learnt to wear the tie. He became very careful about his appearance. He even joined a dancing class, but could not go on for more than three weeks. He purchased a violin and started learning to play it. He engaged a tutor to give lessons in elocution. But all this was for a brief period of three months only. His conscience awakened him. He realised that he was not going to spend his whole life in England; he should rather concentrate on his studies and not waste his brother's money. He then became very careful about his expenses.

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## **Study of religions**

Gandhi also started the study of religions. Before that, he had not even read the Gita. Now he read it in the English translation. He also read Edwin Arnold's 'The Light of Asia,' Blavatsky's 'Key to Theosophy' and the Bible. Gita and The New Testament made a deep impression on him. The principles of renunciation and non-violence appealed to him greatly. He continued the study of religions throughout his life.

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## **Gandhi becomes a Barrister**

Bar examinations were easy. He therefore studied for and passed the London matriculation examination. Becoming a Barrister meant attending at least six dinners in each of the twelve terms and giving an easy examination. Gandhi, however, studied sincerely, read all the prescribed books, passed his examination and was called to the bar in June 1891. He then sailed for home.

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## **A Period of turmoil**



Gandhi's three year's stay in England was a period of deep turmoil for him. Before that, he knew little of the world. Now he was exposed to the fast-changing world and to several radical movements like Socialism, Anarchism, Atheism etc. through the Vegetarian Society. He started taking part in public work. Many of his ideas germinated during this period.

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### **Gandhi in South Africa**

Gandhi returned to India as a Barrister, but he knew nothing about the Indian law. Lawyers used to pay commissions to touts to get cases. Gandhi did not like this. Besides, he was shy and an occasion to argue in the Court unnerved him. He became a disappointed and dejected 'Bridles Barrister'. At that time, a South African firm Dada Abdulla and Co. asked for his assistance in a case. Gandhi eagerly agreed and sailed for South Africa in April 1893.

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### **Problems of Indians in South Africa**

The small Indian community in South Africa was facing many problems at that time. It consisted mainly of indentured labourers and traders. The indentured labourers were taken there by the European landlords as there was acute labour shortage in South Africa. The condition of these labourers was like slaves. During 1860-1890 around 40,000 labourers were sent from India. Many of them settled there after their agreement periods were completed and started farming or business.

The Europeans did not like it. They did not want free Indians in South Africa. They also found it difficult to face competition from Indian traders. Therefore the White Rulers imposed many restrictions and heavy taxes on the Indians. They were not given citizenship rights, like right to vote. They were treated like dirt and constantly humiliated. All Indians were called 'coolies'. The newspapers carried out the propaganda that the Indians were dirty and uncivilized. The Indians could not travel in the railways and could not enter hotels meant for Europeans. They were hated and radically discriminated in all matters by the dominant White community.

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### **Gandhi fights racial discrimination**

Right since his arrival, Gandhi began to feel the pinch of racial discrimination in South Africa. Indian community was ignorant and divided and therefore unable to fight it. In connection with his case, Gandhi had to travel to Pretoria. He was travelling in the first class, but a White passenger and railway officials asked him to leave the first class compartment. Gandhi refused, whereupon he was thrown out along with his luggage. On the platform of Maritzburg station. It was a severely cold night. Gandhi spent the night shivering and thinking furiously. He ultimately made up his mind to stay in South Africa, fight the racial discrimination and suffer hardships. It was a historic decision. It transformed Gandhi.

He had also to travel some distance by a stage-coach. During this travel also, he was insulted and beaten. On reaching Pretoria, Gandhi called a meeting of the local Indians. There he learnt a lot about the condition of Indians. It was there that he made his first Public Speech and suggested formation of an association. He offered his services for the cause. Gandhi later settled the case, for which he had come, through arbitration. He then decided to return home. But at

the farewell party, he came to know about a bill to restrict Indian franchise. Gandhi thought that it had grave implications. The people then pressed him to stay for some time. He agreed.

Gandhi's first major fight had started. He addressed meetings petitioned to the legislative assembly, conducted a signature campaign. He also started regular legal practice there and soon became a successful and leading Lawyer. For sustained agitations, a permanent organisation was needed and the Natal Indian Congress was born. Illiterate indentured labourers also joined the struggle. A proposed tax on them was fought and got abolished after a fierce battle.

In 1896, Gandhi visited India for a brief period. In India, he met renowned leaders and gave wide publicity to the South African struggle. Rumours reached South Africa that Gandhi had maligned the Whites there and that he was coming with a large number of Indians to swamp the Natal colony. It was wrong. But it made the Whites furious. Gandhi had to face the fury, when he returned with his wife and children, he had to enter the port town secretly, but he was found out and assaulted. The Whites wanted to hang him but he was saved by the Police Superintendent and his wife. He forgave his assailants.

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### **The Boer War**

Gandhi, however, remained a loyal citizen of the British Empire. In that spirit, he decided to help the British during the Boer War. The Boer were the Dutch colonizers who ruled some of the South African colonies. They were simple and sturdy people with strong racial prejudices. The British wanted to rule whole of the South Africa. The British-Boer broke out in 1899. Gandhi's sympathies were with the Boers. But being a British citizen, he considered it his duty to help the British. He also wanted to show that Indians were not cowards and were ready to make sacrifices for the empire while fighting for their rights.

Gandhi raised an ambulance corps of 1100 persons. The work consisted of carrying the wounded on stretchers. At times, it required walking more than 20 miles. The corps had sometimes to cross the firing line. The Indians worked hard, their work was praised and the leaders of the corps were awarded medals. Indian community learnt a lot from this experience. Its stature increased. British won the war, although the Boers fought with determination, which made a deep impression on Gandhi.

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### **The Fight continues**

In 1901, Gandhi returned to India. He travelled widely and worked closely with Gopal Krishna Gokhale, whom he considered his guru. He was about to settle down in Bombay, when he received an urgent telegram from South Africa to rush there. Gandhi again went to South Africa. He found that the condition of Indians had worsened. Gandhi had to devote himself to public work. In 1904, Gandhi started the journal 'Indian Opinion.'

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### **The Phoenix Settlement**

In 1904, Gandhi happened to read Ruskin's book 'Unto This Last.' He was deeply impressed by Ruskin's ideas and decided to put them in practice immediately. They were: (I) That the good of the individual is contained in the good of all. (ii) that all work has the same value and (iii) that the life of labour is the life worth-living.

Gandhi purchased some land near Phoenix station and established the Phoenix settlement in mid-1904. The settlers had to erect structures to accommodate themselves and the printing press. 'Indian Opinion' was transferred to Phoenix. The settlers had to go through many trials to print the issue in time. Everyone had to join in the work. The settlers were divided in two classes. The 'Schemers' made their living by manual labour. A few were paid labourers. To make a living by manual labour, land was divided in pieces of three acres each. Stress was on manual labour. Even the printing press was often worked with hand-power. Sanitary arrangements were primitive and everyone had to be his own scavenger. The colony was to be self-supporting and the material needs were to be kept to the minimum. A spirit of self-reliance pervaded the colony. Gandhi, however, could stay there only for brief periods. He had to be in Johannesburg in connection with his work.

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## **The Zulu Rebellion**

The Zulu 'rebellion' broke out in April 1906. It was not in fact a rebellion, but a man-hunt. The British wanted to crush the freedom-loving Zulu tribals. The operation to massacre them was, therefore, started under a flimsy pretext. Out of a sense of loyalty to the British empire, Gandhi offered the services of the Indian community, though his heart was with the Zulus. An ambulance corps of 24 persons was formed. Its duty was to carry the wounded Zulus and nurse them. The Zulus were flogged and tortured and left with festering wounds. Whites were not ready to nurse them. Gandhi was happy to nurse them. He had to work hard and walk miles through hills. It was a thought-provoking experience. He saw the cruelty of the British and the horrors of the war. While marching through Zululand, Gandhi thought deeply. Two ideas became fixed in his mind-Brahmacharya and the adoption of voluntary poverty.

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## **Birth of Satyagraha**

The White rulers were bent on keeping South Africa under their domination. They wanted as few Indians there as possible and that too as slave-labourers. In Transvaal, Indians were required to register themselves. The procedure was humiliating. The registration was proposed to be made stricter in 1906. Gandhi realised that it was a matter of life or death for the Indians. A mammoth meeting was held in September 1906 to oppose the bill. People took oath in the name of God not to submit to the bill at any cost. A new principle had come into being - the principle of Satyagraha.

The bill about registration was however passed. Picketing against registration was organised. A wave of courage and enthusiasm swept the Indian community. The Indian community rose as one man for the sake of its survival and dignity.

The agitation was first called 'passive Resistance'. Gandhi, however, did not like that term. It did not convey the true nature of the struggle. It implied that it was the weapon of the weak and the disarmed. It did not denote complete faith in nonviolence. Moreover, Gandhi did not like that the Indian struggle should be known by an English name. The term 'Sadagrah' was suggested. Gandhi changed it to 'Satyagrah' to make it represent fully, the whole idea. Satyagraha means asserting truth through non-violence. It aims at converting the opponents through self-suffering.

Gandhi was ordered to leave the colony. He disobeyed and was jailed for two months. Indians filled the jails. Repression failed to yield the results. General Smuts called Gandhi and promised that the law would be withdrawn if the Indians agreed to voluntary registration.



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### **An attempt of Gandhi's life**

Gandhi agreed. He and his co-workers were set free. Gandhi exhorted Indians to register voluntarily. He was criticized for this by some workers. A Pathan named Mir Alam was unconvinced by Gandhi's arguments and vowed to kill the first man who would register himself. Gandhi came forward to be the first man to register himself. When he was going to the registration office, Mir Alam and his friends assaulted him with lathis.

Gandhi fainted with the words 'He Ram' on his lips. It was 10th February 1908. His colleagues tried to save him otherwise it would have been the last day for him. Mir Alam and his friends were caught and handed over to the police. When Gandhi regained consciousness, he inquired about Mir Alam. When told that he had been arrested, Gandhi told that he should be released. Gandhi was taken by his friend Rev. Doke to his house and was nursed there. Rev. Doke later became his first biographer.

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### **Gandhi betrayed**

Smuts however, betrayed Gandhi. The agitation was again resumed. The voluntary registration certificates were publicly burnt. Meanwhile, Transvaal passed Immigration Restriction Act. This too was opposed by the Indians. They crossed Transvaal border illegally and were jailed. Gandhi, too, was arrested and convicted. The fight continued in spite of the repression.

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### **Tolstoy Farm**

Gandhi realised that the fight would be a long one. He, therefore, desired to have a center where the Satyagrahis could lead a simple community life and get training for the struggle. Phoenix was at about 30 hours distance from Johannesburg. Gandhi's German friend Kallenbach therefore bought 1100 acres of land at a distance of about 20 miles from Johannesburg, where Tolstoy Farm was established. The community was named after Tolstoy to pay respect to the great Russian writer whose book 'The Kingdom of God is within You' had greatly influenced Gandhi and made him a firm believer in non-violence.

The inmates numbered about 50-75. It was a heterogeneous group. It was a tribute to Gandhi's leadership that they remained together happily under hard conditions. The inmates erected sheds to accommodate themselves. They did all their work themselves. Drinking, smoking and meat-eating were prohibited. All ate in the community kitchen. Small Cottage Industries were started for self-sufficiency. Gandhi and his colleagues learnt shoe-making. A school was started. Gandhi himself undertook the responsibility of educating the children. The life was simple, hard, but joyful. Experiments at Tolstoy Farm proved to be a source of purification and penance for Gandhi and his co-workers.

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### **The last phase of Satyagraha**

Satyagraha continued for four years. Gandhi discontinued his legal practice in 1910. After many ups and downs, the last phase of Satyagraha began in September 1913. A Black Law imposing three pounds tax on Indians provided occasion for it. Satyagrahis crossed Transvaal border

defying the law. Even the women were invited to join. Indian workers in the Natal coal-mines struck work and joined the struggle. Gandhi led a large contingent of these workers. They were about 2200 in number. It was an epic march.

It aroused sympathy for Satyagraha and indignation for the South African Government throughout England and India. Indian National Congress supported the Satyagraha. Gandhi was arrested. The Satyagrahis marched to Natal without their leader. There, they were arrested and jailed. Thousands of labourers struck work in sympathy. The public outcry in India forced the Indian Government to express sympathy for the Indian cause. The repression having failed, General Smuts had to bow ultimately. Indian demands were accepted. The fight was over. Gandhi now could return to India where a great work awaited him.

It was South Africa which made Gandhi. He had gone there as a young, shy, Briefless Barrister. He returned as an extra-ordinary leader who had mobilised masses to an unprecedented extent for a novel fight. In South Africa, Gandhi's ideas were shaped. He was influenced by Ruskin, Tolstoy and Thoreau. He made a deep study of religions there and became a staunch believer in nonviolence. The principle of Satyagraha was born in S. Africa.

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### **Gandhi in India: Rise of leadership**

Gandhi returned to India in January 1915. He was welcomed and honoured as a hero. He spent a year touring the country at the instance of Gokhale, his guru. He travelled mostly in third class railway compartments. He saw the conditions in the country first-hand. He founded the Satyagraha Ashram in May 1915 and started getting involved in the social and political life of the country. The Champaran Satyagraha was his first major struggle.

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### **Champaran Satyagraha**

Champaran was a district in Northern Bihar. When Gandhi was called there, it was virtually under the rule of European indigo planters. They cruelly exploited and terrorised the tenants. Under the 'tinkathia' system, the tenants had to cultivate indigo in 3/20th part of the land. The tenants were oppressed and fear-stricken. The British administration supported the planters.

Gandhi was invited to visit Champaran by Rajkumar Shukla, a peasant from the area, in December 1916. Gandhi was first reluctant. But Shukla's persistent requests made him change his mind. He went to Champaran in April 1917 to know the conditions there and the grievances of the peasants. Before visiting the district, Gandhi visited Muzaffarpur and Patna. He discussed the matter with lawyers and social workers. Gandhi declined to seek legal remedies as he felt that law courts were useless when the people were fear-stricken. For him, removal of fear was most important. He made request to the lawyers for clerical assistance. Many of them gladly offered the same.

Gandhi first met the planters and the District Commissioner. They were hostile. Gandhi was ordered to leave the area. He ignored the order. He was then summoned to the court. The news electrified the area. Crowds gathered at the court. Gandhi pleaded guilty, saying that he was obeying a higher law, the voice of conscience. The case against him was later dropped. Gandhi and his co-workers met thousands of the peasants. They recorded about 8000 statements. Efforts were made to ensure that they were true. Recording was done in the presence of police officials. Undue publicity and exaggeration were avoided. Planters' campaign of slander was ignored. The masses in Champaran overcame their fear. Public opinion in the country was aroused. The

Government ultimately appointed an enquiry committee in June 1917, with Gandhi as a member. The committee recommended abolition of tinkathia system and partial refund of money taken illegal by the planters. The Satyagraha was thus successful. Champaran Satyagraha was the first Satyagraha on the Indian soil. It was Gandhi's first major political work in India. It was carried out strictly in accordance with the principles of Satyagraha. Attention was paid to constructive work like sanitation, education and primary health-care.

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### **Ahmedabad Satyagraha**

A dispute between the textile mill-owners and the labourers at Ahmedabad arose in 1918, about the grant of bonus and dearness allowance. The labourers wanted 50% increase allowance due to steep rise in prices. The mill-owners were ready to give only 20% increase. Gandhi was approached to find a solution. He persuaded both the parties to agree to arbitration. But after a few days, some misunderstanding led to a strike. The mill-owners seized the opportunity and declared lock-out. Gandhi studied the case. He thought that 35% increase would be reasonable. He advised the labourers to demand the same. Regular strike began on the 26th February 1918. Thousands of labourers struck work. They took a pledge not to resume work till their demand was met or arbitration was agreed upon. They also decided to observe non-violence and maintain peace.

Gandhi had friends in both the camps. The mill-owners being led by Shri Ambalal Sarabhai. His sister Ansuyaben was leading the labourers. During the struggle, Gandhi's co-workers regularly visited the labourers' quarters to solve their problems and to keep high their morale. Daily meetings and prayers were held. Bulletins were issued. Gandhi did not like charity. Efforts were made to find alternative employments for the workers. However, after a fortnight, the workers started getting tired. It was difficult to face starvation. It was unbearable for Gandhi that they should break the vow. He then decided to undertake an indefinite fast. This strengthened the workers. It brought moral pressure on the mill-owners. They consented to arbitration after three days. Gandhi broke his fast. The Satyagraha was successful. The arbitrator studied the case for three months and recommended 35% increase in dearness allowance. The workers' demand was thus fully met. However, Gandhi's fast did involve in an element of coercion. But it was a spontaneous decision. The situation demanded some drastic action. The Satyagraha was significant in many respects. It was the first Satyagraha by industrial workers. It was wholly peaceful. It showed how workers could fight non-violently. It also gave rise to a strong Gandhian Labour Union.

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### **Kheda Satyagraha**

Kheda was a district in Gujarat. In 1917, there was a crop failure due to famine. Peasants were unable to pay the land revenue. The rules permitted suspension of revenue collection when the crops were less than four annas. According to the peasants' estimate, the crops were less than four annas. Gandhi's inquiries, as well as inquiries by independent observers, showed that the peasants were right. The Government, however, thought otherwise. It even turned down a suggestion of an impartial enquiry. It started coercing the peasants to collect revenue. Petitions etc. were of no avail. Satyagraha was therefore started on the 22nd March 1918.

Gandhi advised the peasants to withhold payment to revenue. Satyagrahis took a pledge not to pay the same and resolved to be ready to face the consequences. Volunteers went to villages to keep up the morale of the peasants. As in Champaran, Gandhi's main concern was to remove the fear from the peasants' minds. The officials started attaching the property of the peasants



including cattle and even standing crops. Notices were sent for attachment of the land. An occasion for civil disobedience arose when standing onion crop was attached at one place. Gandhi advised one Mohanlal Pandya and a few volunteers to remove the crop. This was done. The volunteers were arrested. Pandya earned the nickname 'Onion Thief.'

The struggle went on for about four months till July 1918. It tested the people's patience. The Government discontinued coercive measures. It advised that if the well-to-do peasants paid up, the poor ones would be granted suspension. In one sense, the Satyagraha was thus successful. The peasants' demand was not, however, fully met. Gandhi was not satisfied. He wanted people to come out stronger after Satyagraha. However, the Satyagraha resulted in awakening the peasants. It educated them politically. It was the first peasant struggle under Gandhi's leadership, the first nonviolent mass civil disobedience campaign organised by Gandhi in India. The peasants became aware of their rights and learnt to suffer for them.

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## **Rowlatt Act**

British Government appointed a Committee in 1917 under the chairmanship of Justice Rowlatt, (1) to enquire and report to the Government about the nature and extent of anti-government activities, and (2) to suggest legal remedies to enable the Government to suppress those activities. The Committee submitted its report in April 1918. Its work was carried out in secrecy. The Committee's recommendations were embodied in two bills.

The first bill sought to make a permanent change in the Criminal Law. The second bill intended to deal with the situation arising out of the expiry of Defence of India Rules. The first bill made punishable the possession of an antigovernment document with mere intention to circulate it. The second bill also gave sweeping powers to the officers. There were other harsh provisions also. The bills shocked the entire country. All the leaders considered the bills unjust, unwarranted and destructive of elementary human rights and dignity. The second bill was eventually dropped and the first one passed as a Law in March 1919.

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## **Satyagraha against the Rowlatt Act**

India had helped the British in the World War. She expected substantial political rights. Instead, she received the Black Rowlatt bills.

Gandhi had decided to help the British war efforts during the war. He undertook a recruiting campaign and worked hard which ruined his health. While he was recovering, he heard about Rowlatt bills. He was shocked. He took up the matter and started propaganda against the bill. Gandhi carried out propaganda against the bill. A separate body called Satyagraha Sabha was formed. A Satyagraha pledge was drafted and signed by selected leaders. The Government was, however, adamant. It then suddenly it occurred to Gandhi that a call for nation-wide hartal should be given. Everybody in the country should suspend his business and spend the day in fasting and prayers. Public meetings should be held everywhere and resolutions passed for withdrawal of the Act.

The programme was taken up. 30 March was fixed as the day of the hartal, but it was later postponed to 6th April. The notice was very short. Still the masses rose to the occasion. The country rose like one man. Hartal was observed throughout India. Communal prejudices were forgotten. All fear disappeared. In Delhi, Swami Shraddhanand, the Hindu sanyasi was invited to Jama Masjid. It was also decided that civil disobedience should be offered to selected laws which

could easily be disobeyed by the people. Gandhi suggested breaking of the Salt law and the sale of the banned literature. The civil disobedience was a great success. Throughout India, meetings were held and processions taken out.

The public awakening was unprecedented. It startled the British. Repression was let loose. Processions were broken up by mounted police and firing was done at several places. Many persons were killed. At some places, people lost balance in the face of repression. In such a situation, Gandhi thought it fit to suspend the Civil Disobedience Campaign. It was done on the 18th April. Satyagraha against the Rowlatt Act was historic. It was the first nation-wide struggle, in which crores of people participated and showed exemplary courage. The Indian freedom movement was transformed into a truly people's movement. The period also witnessed Hindu-Muslim friendship to an extent that was never surpassed thereafter.

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### **Jallianwala Bagh**

Satyagraha in Punjab was also quite successful. Its leaders Dr. Satyapal and Dr. Kitchlew were arrested. People observed hartal and took out a procession in Amritsar to demand their release. It was fired upon, and many persons were killed. The crowd therefore became violent and killed 5-6 Englishmen. Some public buildings were burnt. Army troops were rushed in to stop the violence. This was on April 10th 1919. On April 11, a peaceful funeral procession was taken out.

General Dyer then took command of the troops. Meetings and gatherings were prohibited. Still a large meeting was held on April 12th at Jallianwala Bagh. General Dyer took no steps to prevent the meeting. But when the meeting was taking place, he surrounded the place and without any warning, gave orders of firing. The crowd of nearly 10,000 men and women was peaceful and unarmed. They had no idea that they would be fired upon. When the firing started the people became panicky. There was only one exit. Bullets were showered on the trapped people. 1650 rounds were fired. About 400 persons were killed and 1200 injured. General Dyer did this deliberately to teach the Indians a lesson. Jallianwala Bagh massacre shocked the country. It showed how brutal the British power could get. It was followed by many more atrocities. They turned Gandhi fully against the British Empire.

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### **Amritsar Congress**

The annual session of the Indian National Congress was held at Amritsar in Punjab in December 1919. Most of the leaders in jails were released before or during the session. The session was attended by 8000 delegates including 1500 peasants. It was the last Congress session attended by Lokmanya Tilak. The Moderates, however, did not attend it. Pandit Motilal Nehru was in the Chair. The Congress was now acquiring a mass character. The proceedings were conducted mainly in Hindustani.

The Congress passed a resolution for removal of General Dyer, the butcher of Jallianwala Bagh. Recall of the Punjab Governor and the Viceroy was also demanded. It was decided to erect a memorial for the Jallianwala Bagh martyrs. Gandhi moved a resolution condemning violence on the part of the people and got it passed. It was a very significant event. The resolution also urged the people to remain peaceful. The Congress also reiterated the demand for responsible Government. The Montague Reforms were considered inadequate, disappointing and unsatisfactory. But it was decided to work the reforms. Revival of hand-spinning and hand-weaving was recommended. The Congress appointed a subcommittee for reconsideration of the

Congress Constitution with Gandhi as the Chairman. It was the first Congress session in which Gandhi took an active part. His leadership was strengthened in Amritsar Congress.

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### **The Khilafat question**

During the First World War, Turkey sided with Germany against the British. The Sultan of Turkey was the Khalifa, the religious head of the Muslim world. The future of Khalifa, therefore, became a matter of concern for Indian Muslims. The British Government promised them that the Khilafat would not be violated and favourable peace terms would be offered to Turkey. But when Turkey was defeated in the war, the promises were forgotten. Turkish Empire was broken. Indian Muslims felt agitated over this.

Gandhi sympathised with the Khilafat cause. He felt that Hindus should help the Muslim in their need. For him, it was an excellent opportunity to forge communal unity, bring Muslims in the freedom movement and form a common front against the British. The Khilafat Committee was formed. It demanded that terms of treaty with Turkey should be changed to satisfy the Indian Muslims. Gandhi suggested the programme of Non-Cooperation with the British Government. This programme was adopted by the Committee in May 1920.

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### **The Non Co-operation Movement**

The redressal of injustice of Punjab and Khilafat and the attainment of Swaraj became the key issue. The masses were getting awakened. Gandhi announced the inauguration of Non-violent Non-Co-operation Movement on the 1st August 1920. A special session of Congress in September accepted the programme. The Nagpur Congress in December 1920 endorsed it enthusiastically.

The programme consisted of the following points -

- » Surrender of titles and honours given by the British Government
- » Boycott of law-courts
- » Boycott of educational institutions
- » Boycott of councils and elections
- » Boycott of foreign cloth
- » Boycott of Government functions
- » Picketing of liquor shops
- » Refusal to get recruited in the army

The programme was not just negative. It included the building of new institutions. National Education was encouraged. Stress was laid on Khadi. Charkha became the symbol of freedom.

The Congress was completely reorganised and a new constitution drafted by Gandhi was adopted to make it a mass organisation and a useful tool for the struggle. The movement started with hartal, fasting and prayers. It soon spread like wildfire. The freedom movement had become a mass movement. Gandhi declared the Swaraj could be won within one year if the programme was fully implemented. People showed great unity, determination and courage. Hundreds of National schools were established. Tilak Swaraj Fund was over-subscribed. About 20 lakh charkhas began to be plied in the country. The boycott shook the Government.



1921 was the year of the rise of Indian Nationalism. Gandhi became a Mahatma, the most loved and revered figure in the country. Masses looked to him as a saint, as an incarnation of God who had come to free them from slavery and poverty. The Government started repression. Arrests were made. Firing took place at some places. The country boycotted the visit of Prince of Wales, the British Prince in November 1921. Disturbances broke out at Bombay and Gandhi had to fast to control the situation. By the end of 1921, the number of prisoners had risen to 30,000. Processions and meetings were being broken up.

The masses were getting impatient. Call was given for Civil Disobedience. Gandhi wanted to start the campaign step-by-step. He chose Bardoli in Gujarat for starting the campaign. Notice was given to Government on the 1st February 1922. However, the movement had to be called off within a few days. On the 5th February, a mob including Congressmen set fire to a police station at Chauri Chaura in U.P., killing about 22 policemen. Gandhi was shocked. He realised that people had not fully accepted non-violence. He persuaded the Congress to suspend the agitation. Gandhi was arrested in March and was sentenced to 6 years' imprisonment. He was kept in the Yeravda jail near Pune.

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### **The Life of Mahatma Gandhi (1922-1948)**

Gandhi was freed from jail in 1924 on the ground of health. The country was witnessing a wave of communal riots. Gandhi fasted for 21 days in October 1924. He toured the entire country. He laid stress on the charkha and the removal of untouchability. Political atmosphere in the country began to change slowly. There was a wave of labour strikes in 1928-29. Armed revolutionaries stepped up their activities. There was widespread discontent among the peasants. The historic Satyagraha at Bardoli in Gujarat showed its intensity.

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### **Bardoli Satyagraha**

Bardoli was a tehsil in Gujarat. Government increased the land revenue assessment there by 30%. Protests brought it down to 22%. The peasants thought it unjust. Vallabhbhai Patel studied the case. He was convinced that the peasants were right. The peasants decided to withhold the payment until the enhancement was cancelled or an impartial tribunal appointed for settling the case. Gandhi blessed the Satyagraha. It started in February 1928.

Vallabhbhai Patel led the struggle. He organised sixteen camps under the charge of 250 volunteers. His organisation was superb. It earned him the title 'Sardar'. The government tried its best to terrorise the people and extract the payment. It tried flattery, bribery, fines, imprisonment and lathi-charge. Pathans were brought in to threaten the people. The cattle was taken away and lands auctioned at several places. Patel kept up the people's morale. His volunteers were arrested. People imposed a social boycott on the Government officials and against those who bought auctioned property. Seven members of the Legislative Council resigned in protest against the Government repression. Several village officials, too, resigned their posts.

- 1) The Government issued an ultimatum for payment. Patel demanded that
- 2) The Satyagrahi prisoners should be released.
- 3) The lands sold and forfeited, should be returned.
- 4) The cost of seized movables should be refunded.

All the dismissals and punishments should be undone. Gandhi and Patel promised to call off the agitation if these demands were met and an inquiry ordered. The Government ultimately yielded. An Inquiry Committee was appointed. The Committee recommended an increase of 5.7% only. The satyagraha was thus successful. The Bardoli struggle was very well organised one. The peasants remained united against all odds. Women took part in the struggle on a large scale. The struggle became a symbol of hope, strength and victory for the peasants in the country.

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## **Rising discontent**

The discontent against the British Government was increasing. The Government appointed Simon Commission to decide about the grant of political rights of India. Indian leaders had not been consulted. There was no Indian Member in the Commission. The country boycotted Simon Commission.

Gandhi had regarded himself as a 'Prisoner' and refrained from political activities till 1928, when his jail term was to expire. He thereafter took the reins of Congress in his hands. Congress resolved in 1929 to fight for complete independence. Confrontation with the Government became imminent. Gandhi launched Civil Disobedience Campaign-the famous Salt Satyagraha.

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## **The Salt Satyagraha**

Gandhi wrote to the Viceroy, listing eleven demands which, according to him, formed the substance of self-government. They were rejected. Gandhi then decided to start Civil Disobedience by breaking the Salt Law, which heavily taxed the salt, an article of daily consumption for the poorest of the poor. He started his epic Dandi March on the 12 March 1930 from Ahmedabad.

A carefully selected band of 78 Satyagrahis accompanied Gandhi in this March to Dandi, a deserted village on the sea-coast, at about 240 miles from Ahmedabad. As the March progressed, the atmosphere in the country was electrified. Several village officials resigned their posts. Gandhi declared that he would not return to Sabarmati Ashram till Independence was won. Congress Committee met on the 21st March to plan the strategy.

Gandhi reached Dandi on the 6th April and broke the Salt law symbolically by picking up a pinch of salt. It was signal for the nation. Civil Disobedience campaign was started throughout the country. Salt Law broken at many places by illegal production of salt and its sale. Gandhi went to the surrounding places and started a campaign to cut toddy trees. Picketing of liquor and foreign cloth shops was started. Women were on the forefront in picketing the liquor shops. The whole country was stirred. Some other laws like Forest Laws were also taken up for disobedience at some places.

Government intensified the repression. Most of the important leaders including Gandhi were arrested. But the agitation grew in strength. People bravely faced police brutalities and even firing at many places. A wave of strikes and hartals swept the country. At Peshawar, soldiers of Garhwali regiment refused to fire on the unarmed people. They were court-martialled. Before his arrest, Gandhi hit upon a novel idea to raid salt depots. The Dharasana raid, in which several non-violent Satyagrahis were mercilessly beaten, sent shock-waves throughout the world. It lowered the British prestige. The movement progressed till January 1931. The boycott of foreign cloth, liquor and British goods was almost complete. Gandhi and other leaders were subsequently released from jail. Government started negotiations. Gandhi-Irvin Pact was signed in March. The

Satyagraha was discontinued. This was a major Satyagraha, during which 111 Satyagrahis died in firings and about one lakh persons went to jail.

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### **A phase of repression**

Gandhi took part in the Round Table Conference in England in 1931 as the representative of the Congress. It was a frustrating experience for him. The British were bent on prolonging their rule by following the policy of Divide and Rule'. Gandhi stayed in London in a poor locality. He even met the unemployed textile mill-workers who had lost the jobs due to Gandhi's movement of Swadeshi and Boycott. He explained to them the rationale behind Khadi. The workers showered love on him.

The Round Table Conference yielded nothing. Gandhi returned in December 1931. He was arrested and the Civil Disobedience Campaign was resumed. The Congress was declared illegal. The Government was determined to crush the movement. The leaders and a large number of workers were arrested. Ordinances were issued to arm the Government with wide powers. Gandhi was lodged in the Yervada jail.

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### **Yeravda Pact**

While Gandhi was in Yeravda jail the British Prime Minister Ramsay MacDonald announced the provisional scheme of minority representation, known as the Communal Award. The depressed classes (now known as Scheduled Castes) were recognised as a minority community and given separate electorates.

Gandhi was shocked. It was an attempt to divide and destroy the Hindu Society and the Nation and in turn to perpetuate India's slavery. It was not good for the depressed also. Gandhi announced his decision to fast unto death from the 20th September 1932. He was fully for the representation to the depressed classes, but he was against their being considered as a minority community and given separate electorates. Gandhi's decision stirred the country. Indian leaders began hectic efforts to save Gandhi's life. But Dr. Ambedkar described the fast as a political Stunt. Gandhi's decision awakened the Hindu Society. It dealt a blow to the orthodoxy. Hindu leaders resolved to fight untouchability. Several temples were thrown open to the Harijans.

The fast began on 20th September. Attempts to evolve an alternative scheme were continuing. Gandhi's health started deteriorating. He had several rounds of discussions with Dr. Ambedkar. At last, an agreement was reached on the 24th September. The Government was urged to accept the same. The British Government ultimately gave its consent. Gandhi broke his fast on 26th September. The agreement is known as the Yeravda Pact or the Poona Pact. It provided for doubling the number of representatives of depressed classes. Separate electorates were however, done away with. It was decided that for every reserved seat, members of the depressed classes would elect four candidates and the representative would be elected from them by joint electorate. The system of primary election was to be for ten years.

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### **Anti-untouchability Campaign**

Yeravda Pact gave a great boost to the anti-untouchability work. Harijan Sevak Sangh was established. 'Harijan' Weekly was started. After his release, Gandhi put aside political activities



and devoted himself to Harijan service and other constructive work. All-India Village Industries Association was also formed. Gandhi gave the Sabarmati Ashram to the Harijan Sevak Sangh and later settled at Wardha. He toured the entire country and collected Harijan Fund. The massive anti-untouchability propaganda launched by him had spectacular results. He had, of course, of face opposition. Even a bomb was once thrown at him. The campaign destroyed the legitimacy of untouchability. It cleared the way for legal ban. In 1936, Gandhi settled down at Sevagram, a village near Wardha. In 1937, he presided over the Educational Conference, which gave rise to the scheme of Basic Education.

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## **India and the War**

While Gandhi was busy in the constructive work, elections to the provincial assemblies were held in 1937. Congress Ministers were formed in several provinces. the Second World War began in 1939. The British Government dragged India into the War without consulting Indian leaders. Congress Ministries resigned in protest. The Congress expressed sympathy for the Allied powers' fight against Nazism and Fascism and offered co-operation provided responsible Self-Government was granted. Gandhi was however against any co-operation in war efforts on the ground of Nonviolence. When the Government turned down the Congress demand, Gandhi was requested to resume the leadership.

Gandhi decided to launch Anti-War individual Satyagraha against curtailment of freedom. It was inaugurated by Vinoba in October 1940. Pandit Nehru was the Second Satyagrahi. The Satyagrahis were arrested. By May 1941, the number of Satyagrahi prisoners had crossed 25000.

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## **Cripps Mission**

The War was approaching India's borders with the advance of Japan. England was in difficulties. It could not afford any agitation in India. There were various other pressures on the British Government to make political concessions. As a result, Sir Stafford Cripps was sent to India in March 1942.

Cripps discussed the matter with the Indian leaders. He proposed Dominion Status with power to the States and the provinces to secede and convening of a constitution-making body after the War. But the adherence to the constitution drafted by that body was not to be obligatory. Indian leaders including Gandhi found the Cripps Proposals disappointing. They were aptly termed as post dated cheque on a crashing bank. The Muslim League wanted a definite pronouncement about Pakistan and therefore criticised the Cripps proposals. Congress rejected the Cripps scheme because it did not provide for the participation of the people of the states and the principles of non-accession was against Indian unity. The Cripps Mission failed.

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## **'Quit India' Movement**

The country wanted nothing but Complete Independence. The Congress passed the historic 'Quit India' resolution on 8th August 1942. Gandhi and other leaders were arrested. The country now rose in revolt. With most of the leaders in jail, it fought in the way it thought fit. Railway lines and telegraphic communications were interfered with. Government property was burnt or destroyed in several places. The people displayed unprecedented courage and heroism. Unarmed

people faced police lathis and bullets. Young boys suffered flogging without flinching. Government machinery was paralysed and parallel Government was set up at some places.

Many workers went underground. About 1000 people died in firings during the movement. About 1600 were injured and 60000 people were arrested. It was noteworthy that violence was done to Government property only. Englishmen were safe throughout the Movement. There was little personal violence. Thus, while the masses rose to great heights of heroism, they also displayed remarkable restraint. It was surely Gandhi's contribution. The rebellion was, however, gradually put down.

Gandhi was in Agakhan Palace jail. He was blamed by the British for the disturbances. He could not tolerate questioning of his faith and honesty and fasted for 21 days. Gandhi lost his wife Kasturba and his Secretary Mahadev Desai in the Agakhan Palace. It was a great blow to him. His health was not in a good condition. He was finally released in May 1944 on health grounds. He then started efforts to break the political stalemate.

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## **Background of the Partition**

The Hindu-Muslim unity, forged at the time of the Khilafat agitation, collapsed thereafter. The country witnessed a wave of communal riots. The British encouraged Muslim communalism and used it to obstruct the path of the Freedom Movement. M. A. Jinnah, an erstwhile liberal leader, who had been sidelined when the Congress became a mass organisation, assumed the leadership of Muslim communalism.

The Muslim League under his leadership became more aggressive, unreasonable and violent. The two-nation theory—that Hindus and Muslims were two separate Muslim homeland called 'Pakistan,' consisting of the Muslim-majority provinces. Jinnah's shrewdness, ambition and ruthlessness, communalisation of large sections of society and the British support for Jinnah, brought about such a situation that the Muslim demands became an obstacle in the way of India's Independence. Jinnah kept the demands fluid and utilised every opportunity to frustrate the Nationalist Movement and further his end with the support of the British rulers.

The two-nation theory was an untruth. The Hindus and Muslims had lived together in India for centuries. Gandhi fought this untruth with all his might. He did everything possible, including meeting Jinnah several times. But he failed. Jinnah wanted recognition of the League as the sole representative of the Muslims. It was not acceptable to the Congress.

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## **Cabinet Mission**

The War ended in 1945. After an election, Labour Party's Government came to power in England. England had been extremely weakened financially and militarily. The Azad Hind Sena had shown that even the army was not untouched by nationalism. Mutiny of the naval ratings in February 1946 gave the same indication. The people were in an agitated mood. The British rule had lost legitimacy in the eyes of the people. The British, therefore, decided to withdraw from India.

Cabinet Mission was sent to India to help in the formation of Interim Government and to propose a scheme regarding the transfer of power. The mission proposed that the provinces be divided in three groups, in one of which Hindus were in the majority while in the other two Muslims. Subjects like defence, foreign affairs, communications etc, were to be with the Central Authority and the groups were to be free to frame constitutions about other subjects. Gandhi found the proposals defective. Muslim League declared 'Direct Action' to get Pakistan. 'Direct Action' meant

unleashing of violence. The Hindus retaliated. In Calcutta alone, over 6000 people were killed 4 days. The Hindu communalism too became stronger.

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### **The Noakhali massacre**

In the Noakhali area of East Bengal, where Muslims formed 82% of the population, a reign of terror was let loose in a planned and systematic way in October 1946. The Hindus were killed and beaten, their property was burnt, thousands of Hindus were forcibly converted and thousands of Hindu women were abducted and raped. Temples were defiled and destroyed.

The League Government in Bengal aided the goondas. Even ex-servicemen joined in committing the atrocities. In Noakhali, about three-fourth of the land belonged to the Hindu landlords and the tenants were mostly Muslims. The peasant unrest was naturally there. It was now turned along communal channels. The Noakhali massacre had few parallels in the history. It showed to what level communal politics could stop to. It was meant to terrorise, kill, convert or drive away the Hindus from Muslim-majority areas so that Pakistan could become a reality.

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### **Gandhi's Noakhali March**

Gandhi was deeply shocked. He could not bear the defeat of his long-cherished principles. On 6th November 1946, he rushed to Noakhali. It was to be his final and perhaps the most glorious battle.

Gandhi reached Shrirampur and camped there for a few days. He sent his associates including Pyarelal and Sushila Nayyar to different villages which were mostly deserted by the Hindus. He did all his personal work himself. He worked like a possessed man. He walked barefooted, went from house to house, talked to Hindus and Muslims, heard their points of view, and reasoned with them and addressed meetings.

He wanted to instill fearlessness into the Hindus. He exhorted them to die nonviolently, if need be, but not to submit to terror. He did not appease the Muslim. He told the truth bluntly. He wanted to win their confidence and make them see reason and earn the confidence of the Hindus. He did not only preach, he served the village poor. He was testing his Nonviolence. It was very difficult to establish mutual trust. The League had made poisonous propaganda against him. But Gandhi's mission began to yield results. It boosted the morale of Hindus. Passions began to subside. Some evacuees started returning home. Some even returned to their original faith. Gandhi gradually succeeded in earning the love and confidence of even the Muslims.

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### **India wins Independence**

Noakhali had its reaction in Bihar, where Hindus resorted to violence. The country was seized by communal madness. Gandhi went to Bihar and brought the situation under control.

The situation in the country was explosive. Civil War was imminent. The Congress ultimately consented to the partition of India. Despite Gandhi's bitter opposition, he could not do anything to prevent the partition.

While the country was celebrating the Independence. Day on 15th August 1947, Gandhi was in Bengal to fight communal madness. Partition was followed by riots, a massacre of unparalleled



dimensions. It witnessed movement of about one crore persons and killing of at least six lakh persons. Calcutta was once more on the verge of riots. Gandhi under-took a fast which had a magical effect. Lord Mountbatten described him as 'one-man peace army'. Gandhi continued to plead for sanity in those turbulent days.

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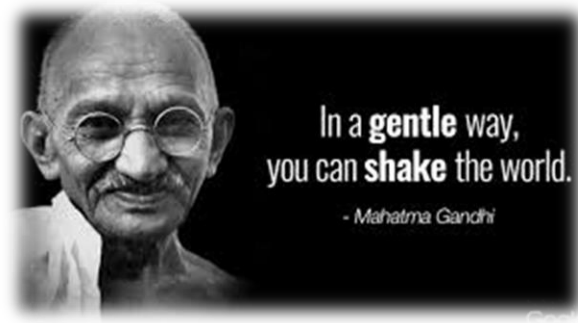
### **Gandhi's death**

It was January 1948. Communal feelings were high due to the partition of the country. Hindu communalists thought that Gandhi was pro-Muslim. His fast for communal amity which resulted in the Government of India honouring its obligation of giving Rs. 50 Crores. to Pakistan had further angered them. Gandhi was staying at the Birla house in New Delhi. He used to hold evening prayer meetings regularly. He used to speak on various issues. Once a bomb was thrown during his prayer meeting. Still, Gandhi did not permit security checks.

On 30th of January 1948, about 500 people had gathered for the prayer meeting on the lawns of the Birla House. Gandhi was a bit late as Sardar Patel had come to see him. At 5.10 p.m. he left the room and walked to the prayer ground. He was supporting himself on the shoulders of Abha and Manu, his grand daughter-in-law and granddaughter respectively. People rushed forward to get his darshan and to touch his feet.

Gandhi folded his hands to greet them. When he was a few yards away from the prayer platform, a young man came forward. He saluted Gandhi, suddenly took out a small pistol and fired three shots. The bullets hit Gandhi on and below the chest. He fell to the ground with the words. 'Hey Ram' on his lips. He died within minutes. The crowd was shocked. The assassin was Nathuram Godse,' a worker of Hindu Mahasabha. He was caught and handed over to the Police.

Gandhi's body was taken to Birla House. People thronged the place and wept bitterly. The whole world was plunged in sorrow. The next morning, Gandhi's body was placed on a gun-carriage and taken to Rajghat. Millions of people joined the procession to have the last darshan (glimpse) of the Mahatma. His son Ramdas lit the funeral pyre. The Mahatma had become a martyr for communal unity.



## Quintessential Quotable

# QUOTES

[https://www.business-standard.com/lifestyle/mahatma-gandhi-jayanti-2024-top-100-quotes-by-the-father-of-the-nation-124100100817\\_1.html](https://www.business-standard.com/lifestyle/mahatma-gandhi-jayanti-2024-top-100-quotes-by-the-father-of-the-nation-124100100817_1.html)

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Every year, the people of India celebrate Gandhi Jayanti on October 2, marking the birth anniversary of Mahatma Gandhi, the Father of the Nation. Gandhi played a vital role in India's freedom struggle through his principles of non-violence and civil disobedience.

Gandhi's teachings continue to inspire millions of people across the world and his legacy remains a guiding light for people striving for peace, justice, and social harmony.

People remember Gandhi on this day by sharing his quotes and messages with their friends, family, and on their social media handles to honour the remarkable man. We have curated a list of top 100 quotes of the Mahatma to share with friends and family.

### Top 100 quotes of Mahatma Gandhi

1. "Be the change that you wish to see in the world."
2. "Live as if you were to die tomorrow. Learn as if you were to live forever."
3. "An eye for an eye will only make the whole world blind."
4. "The best way to find yourself is to lose yourself in the service of others."

5. "Happiness is when what you think, what you say, and what you do are in harmony."
6. "Strength does not come from physical capacity. It comes from an indomitable will."
7. "The weak can never forgive. Forgiveness is the attribute of the strong."
8. "In a gentle way, you can shake the world."
9. "First, they ignore you, then they laugh at you, then they fight you, then you win."
10. "The greatness of a nation can be judged by the way its animals are treated."
11. "You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty."
12. "Where there is love there is life."
13. "Action expresses priorities."
14. "I will not let anyone walk through my mind with their dirty feet."
15. "To give pleasure to a single heart by a single act is better than a thousand heads bowing in prayer."
16. "The best way to find yourself is to lose yourself in the service of others."
17. "Freedom is not worth having if it does not include the freedom to make mistakes."
18. "A man is but the product of his thoughts; what he thinks, he becomes."
19. "The difference between what we do and what we are capable of doing would suffice to solve most of the world's problems."
20. "The weak can never forgive. Forgiveness is the attribute of the strong."
21. "You may never know what results come of your actions, but if you do nothing, there will be no results."
22. "It is health that is real wealth and not pieces of gold and silver."
23. "Earth provides enough to satisfy every man's needs, but not every man's greed."
24. "Service which is rendered without joy helps neither the servant nor the served."
25. "An ounce of practice is worth more than tons of preaching."
26. "You don't know who is important to you until you actually lose them."
27. "The future depends on what we do in the present."
28. "There are two days in the year that we cannot do anything: yesterday and tomorrow."
29. "Man becomes great exactly in the degree in which he works for the welfare of his fellow men."
30. "To believe in something, and not to live it, is dishonest."
31. "Nobody can hurt me without my permission."
32. "You may never know what results come of your actions, but if you do nothing, there will be no results."
33. "In matters of conscience, the law of the majority has no place."
34. "Nonviolence is a weapon of the strong."



35. "It's the action, not the fruit of the action, that's important."
36. "Our greatest ability as humans is not to change the world, but to change ourselves."
37. "Peace is the most powerful weapon of mankind."
38. "Nonviolence is the first article of my faith. It is also the last article of my creed."
39. "The only tyrant I accept in this world is the still voice within."
40. "The good man is the friend of all living things."
41. "The truth is far more powerful than any weapon of mass destruction."
42. "There is more to life than increasing its speed."
43. "To call woman the weaker sex is a libel; it is man's injustice to woman."
44. "I suppose leadership at one time meant muscles; but today it means getting along with people."
45. "Non-violence is the greatest force at the disposal of mankind."
46. "If I had no sense of humor, I would long ago have committed suicide."
47. "Live simply so that others may simply live."
48. "Non-cooperation with evil is as much a duty as is cooperation with good."
49. "A coward is incapable of exhibiting love; it is the prerogative of the brave."
50. "Intolerance betrays a want of faith in one's cause."
51. "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible."
52. "Faith is not something to grasp, it is a state to grow into."
53. "The greatness of a man is not in how much wealth he acquires, but in his integrity and his ability to affect those around him positively."
54. "You may never know what results come of your actions, but if you do nothing, there will be no results."
55. "We win justice quickest by rendering justice to the other party."
56. "Morality is the basis of things and truth is the substance of all morality."
57. "A 'No' uttered from deepest conviction is better than a 'Yes' merely uttered to please, or worse, to avoid trouble."
58. "There is a higher court than courts of justice and that is the court of conscience."
59. "There is no school equal to a decent home and no teacher equal to a virtuous parent."
60. "Live simply so that others may simply live."
61. "The enemy is fear. We think it is hate; but, it is fear."
62. "The true measure of any society can be found in how it treats its most vulnerable members."
63. "The best politics is right action."
64. "Truth never damages a cause that is just."

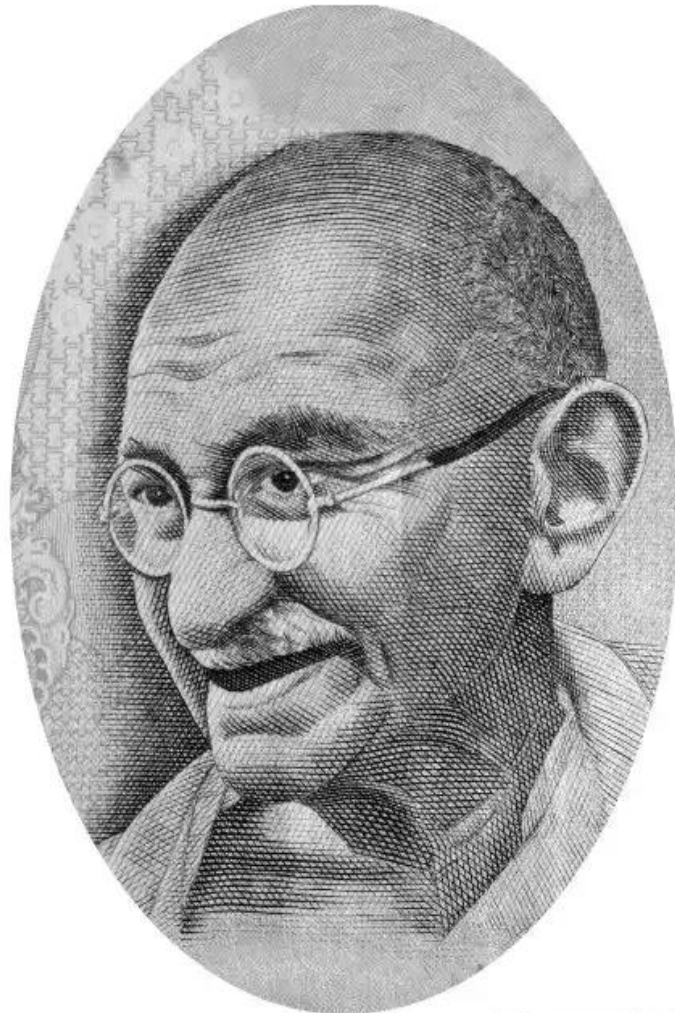
65. "The pursuit of truth does not permit violence on one's opponent."
66. "A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history."
67. "Even if you are a minority of one, the truth is the truth."
68. "Victory attained by violence is tantamount to defeat, for it is momentary."
69. "The law of love could be best understood and learned through little children."
70. "To believe in something, and not to live it, is dishonest."
71. "My life is my message."
72. "It is better to be violent, if there is violence in our hearts, than to put on the cloak of nonviolence to cover impotence."
73. "The greatness of humanity is not in being human, but in being humane."
74. "Justice that love gives is a surrender, justice that law gives is a punishment."
75. "Our ability to reach unity in diversity will be the beauty and the test of our civilization."
76. "Truth is one, paths are many."
77. "In a gentle way, you can shake the world."
78. "Satisfaction lies in the effort, not in the attainment. Full effort is full victory."
79. "I cannot conceive of a greater loss than the loss of one's self-respect."
80. "There is no 'way to peace,' there is only peace."
81. "Poverty is the worst form of violence."
82. "Prayer is not asking. It is a longing of the soul. It is daily admission of one's weakness."
83. "Service without humility is selfishness and egotism."
84. "The greatness of a man is measured by how he treats those who can do nothing for him."
85. "It is unwise to be too sure of one's own wisdom."
86. "I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent."
87. "The rich cannot accumulate wealth without the co-operation of the poor in society."
88. "Truth stands, even if there be no public support. It is self-sustained."
89. "True morality consists not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it."
90. "Fearlessness is the first requisite of spirituality. Cowards can never be moral."
91. "I want freedom for the full expression of my personality."
92. "Self-respect knows no considerations."
93. "If patience is worth anything, it must endure to the end of time."
94. "Action expresses priorities."

95. "One needs to be slow to form convictions, but once formed they must be defended against the heaviest odds."
96. "The seeker after truth should be humbler than the dust."
97. "My faith is brightest in the midst of impenetrable darkness."
98. "Let us all be brave enough to die the death of a martyr, but let no one lust for martyrdom."
99. "Honest disagreement is often a good sign of progress."
100. "True beauty consists in purity of heart."

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"The  
future  
depends on  
what we  
do in the  
present."

- Gandhi



Parade





## Cartoons on MAHATMA

